CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JANUARY 21, 1838. NO. 858.---VOL. XVII.—NO. 3.

S. Lennis on Eq

RELIGIOUS MISCELLANY.

[From the Western Messenger.]

THE SECOND COMING.

BY S. G. BULFINCH.

It was night in Rome; the clear, calm night of Italy. The moon shone brightly, and in the deserted forum, the pillars of many a stately edifice glistened in her radiance. Here rose the Temple of Jupiter Stator, there that of Concord, both renowned for the eloquence of Cicero, to which the assembled Senate had listened, within their walls. Here again stood the ancient sanctuary of Capitoline Jupiter, and there the Temple of Janus, with its gates no longer shut in token of peace, as they are said to have been, when the Prince of Peace was born. Above every other object, the distant spectator might distinguish the Circus of Nero, and the dome of the Pantheon, emblems of Roman cruelty and Roman superstition. Far and wide, on one side of the immense city, extended the palace and gardens of the Emperor,—a paradise inhabited by a fiend; for if that name could be given without exaggeration, to any of the human race, it might be to Nero.

The mighty city was still; and its countless thousands resting. But in the palace, the shouts of riot were heard, and lights glanced around the edifice, from many a lofty portico and spacious door of entrance, and from the unglazed aperture that here and there, answered imperfectly the purposes of our modern windows.

But in the city a burst of flame disturbed the soft beauty of the light. Shrieks of terror from those first endangered, made known the calamity to others. The city awoke. The quiet of midnight was no more; the air was full of confused noises. Here sounded the trumpet of a cohort, from the Prætorian Guards. There women and children ran, they knew not whither, driven from their own mansions, without time for counsel or for assistance. There a Senator urges with alternate prayers and threats, his slaves, who are engaged in providing, as they best may, for the safety of their master and his family, or for their own. Here are shouts of encouragement—there ravings of despair. This man has left an only son, almost an infant in that tottering house. He wrings his hands in agony, too much unnerved by terror to avail himself of that which lies within his power, to rush while yet there is time, to the rescue of his child. He calls on Jupiter—he implores mercy from Vulcan, the dreadful god, whose arms of flame are about his infant. See! that man in poor apparel, has learned the cause of his distress; he rushes into the midst of the burning pile. He comes forth again, and places the rescued child in his father's arms. 'The gods of Rome bless thee, stranger,' the father cries.

'Speak not of them,' the stranger answers; 'there is but one God—worship him. I am a Christian.'

The father shrunk back in horror. 'Impious blasphemy,' exclaimed a voice from the crowd. 'He denies the gods—Romans, bear witness to his blasphemy.'

But it was no time now for him to gain audience, even by the powerful appeal of bigotry. The flames were sweeping on—and the beauty and majesty of Rome, was falling before them. Yet still the sounds of riot ceased not from the imperial palace; they grew louder and louder; and now a gay troop ascend the roof of the mansion to feast their eyes with the sight of the burning city. In a moment, they hush their ruder mirth; as a youth, effeminately dressed, sings to the lyre verses of a Greek poet, suitable, as he fancies, to the scene before him. It is Nero; and some who hear, believe in the bitterness of their spirit, that he who thus seems to enjoy the spectacle of his people's sufferings, must himself have planned the conflagration.

The imputation alarmed the fears of the Emperor. It must be put down by some means, right or wrong; and if the true incendiaries cannot be discovered, let some be found to bear their fault and their punishment. There is a class of men, generally believed to be enemies alike to the gods and to mankind, capable of any guilt, and certainly (which is considered as of most importance,) poor and unpopular. Small is the evidence needed to convict them of the burning of the city, to the satisfaction of the Emperor, and in part to that of the people. Few nights elapse before the stillness of the hour of repose is again broken by confused voices, and its calm moonlight sullied by the glare of flames. But far different is the occasion now. In the gardens of Nero, cruelty is holding her worst with those devoted Christians. The flames are those which consume the bodies of faithful martyrs, and with cries of agony wrested from some by extreme suffering, is blended the roar of wild beasts, to whose savage appetite they are exposed. And he who played and sang while Rome was burning, now mixes with the people, and gloats on the torments of his victims—now exhibiting his skill as a charioteer, till his people forget their horror of the supposed incendiaries, in mingled hatred and contempt to the tyrant. By one class only are his offences forgiven; one class only pity him, and pray for him. They are the Christians, the dying victims of his malevolence. But he knows not of their feelings, and cares not for them; and among the crowd, though some hearts, still human, may pity them, the bigot rejoices in the punishment of those whom he styles atheists, and the philosopher passes coldly by, proud of the scanty portion of truth he has learned, and little dreaming that the fulness of divine wisdom had been granted to the humble sufferers whom he had spurned from his path.

Manseiah, one of the numerous Jews then resident in Rome, and a ruler in his synagogue, had mingled on that evening in the crowd which thronged the gardens of Nero, and gazed on his victims. He felt himself more than justified in yielding thus to the impulse of his curiosity, for was it not to see the vengeance of Heaven inflicted on those who had blasphemed it, though by the instrumentality of a heathen tyrant. But as he gazed, the patience with which the sufferers bore their torments, the prayers which they addressed to heaven for their persecutors, the faith which lit up with joy the expiring countenance,—all made their impression on one whose bigotry proceeded from prejudice alone, not from hardness of heart. Manseiah turned in anguish from the scene. 'O God!' he inwardly exclaimed, who didst support Eleazar and the seven brave sons with their mother, under the inflictions of the tyrant Antiochus, could those holy victims have displayed more courage or more devotion, than these—these Galileans, who have forsaken thy law? They cannot be guilty of the base crime ascribed to them. Deluded as they are, these heroic sufferers are no incendiaries. Rather would I suspect the tyrant himself, the murderer of his own mother, as he is known to be.'

'Hush!' exclaimed a voice near him; 'be silent, or your rash words may cost your life.' For the Jew, in his earnestness, had given his last thoughts audible utterance.

'I thank thee for thy caution, stranger,' he replied. 'My pity was excited when I saw the sufferings of yonder unhappy men.'

'Unhappy!' replied his companion; 'yes—so they are accounted. Yet there are some who would rather share their sufferings, than enjoy Nero's power, even though unpolluted by his crimes.'

'I must remind thee of thine own warning, young stranger,' said the Jew.

'I care not; let them hear me,' said the enthusiast. 'I shall but earlier add my testimony to theirs who have this night gone to receive their celestial crown.'

'Marcus, Marcus, my son, be silent, I entreat you,' said one who now joined him. 'Let us profess our faith boldly, when occasion calls for it; but no duty demands of us to expose our lives to needless risk. Remember how many lives depend on yours.'

'I will remember, my more than father,' replied the young Christian, 'but oh, what shall our bereft community now do, when the venerable Apostles have been taken from us? Is the holy Linus yet secure?'

Unless thy rash word have now betrayed him. Who is this man?'

'A brother, certainly, for I heard him exclaiming against the tyranny of the Emperor.'

'Thoughtless youth, thou hast done ill. This is one of the rulers of the chief synagogue. What evil may not thy unguarded speech have done.'

'Fear not from me,' said Manseiah, 'I have felt too deeply for your sect this night, to betray your secret or that of any Nazarene. I would rather learn from you what it is that gives to your teachers the strength of endurance, which I have now seen exhibited.'

'Come then with us,' said the elder of his companions; 'but first, I abjure thee by the Ineffable Nature, that thou wilt not reveal, to our danger, or to that of others, the facts with which thou may'st this night become acquainted. It is not to every one that I would even thus make known the secret of our place of meeting; but thou, Maseiah, art known to us as a just man, so far as light extends.'

The ruler assented to the oath thus administered, and the three proceeded, with rapid steps, till, in a wild dell beyond the city wall, and which divided from each other two of its extensive suburbs, they found themselves at the entrance of a deserted quarry. Rocks were around them, and masses of stone partly fashioned by the art of man, were scattered among those which nature's hand had irregularly piled there.

They advanced into the quarry, while its roof constantly became lower, and its sides approached each other, till it was reduced to a mere passage, leading to the extensive excavations beyond. Other passages, at intervals, opened from this, and from one of these at length gleamed a faint light. At the sound of their footsteps it was extinguished, and the Christians and their companion were now in total darkness. The place had been well chosen for concealment by the persecuted disciples. Even had their pursuers traced them to these extensive catacombs, all search would be baffled here. The spy of their persecutors might wander for hours among these labyrinths, and think himself fortunate at length if he could emerge in safety to the light.

The elder of the Christians now paused with Maaseiah, while Marcus went forward cautiously, and gave a signal of the approach of friends. A voice from amid the gloom asked who approached.

'It is I, Marcus Celer,' replied the youth, 'with the elder Agatho, and a stranger who is sworn to secrecy.'

'A stranger!' repeated the questioner, in a tone of alarm, but immediately added, 'but we may trust in the discretion of the Bishop Agatho.'

The light which had been hidden now reappeared, and the three followed the guidance of him who bore it. This was a man of middle age, whose office it was, under the name of deacon, to assist the elders or bishops, and to make such provision as should be necessary for the safety and comfort of the community. He led them by an intricate path to one of the furthest recesses of the catacombs, and then leaving them, returned to the place where he held watch for the approach of friends or enemies.

The ruler of the synagogue now found himself at the entrance of an extensive subterranean hall, evidently at the termination of that mass of rock, in which the quarry had been dug; for the walls on three sides were of this rock of which huge fragments encumbered the rugged floor, while the fourth side was of earth, strengthened by some masses of stone which the miners had left for that purpose. The walls approached each other to form the roof, in what a modern beholder would call a Gothic arch. Here had been lodged for safety such of the Christians as were supposed to be most suspected by their persecutors. Here the teacher Agatho found the venerable Linus, and his other colleagues in the eldership of the Roman church; and here the enthusiastic Marcus had, with more zeal for their safety, than well judging caution, conducted his aged parents, whose belief in Christianity was not generally known, and whose disappearance from their home, by exciting suspicion, rather subjected them to the danger than secured them from it. With these were many of both sexes and of all ages, seen by the light of the fires, with which they attempted with but partial success, to dispel the natural chillness of their rocky place of exile.

As the three approached, a female who had hitherto stood apart, intently scrutinizing the various groups, as if in search of some one, suddenly rushed forward, and fell at the feet of Marcus Celer, kissing the hem of his robe, and exclaiming,—'It is he, it is he—the preserver of my child!' The young man, startled at first at the suddenness of the act, then blushing to hear his own praises, raised her, and in vain endeavored to check the warm effusions of her gratitude.

'Yes,' she said, 'it was he who on that awful night rushed through the flames, and restored my child to me at the risk of his own life. I saw you,' she added, 'but for an instant, but that interview could never be forgotten. Since then, we have sought every where; and since your last words at that time proclaimed you a Christian, we have come hither to learn if these venerable men are willing to teach us what that religion is, which prompts to acts like yours.'

Her husband had in the mean time advanced, and joined in the expression of gratitude to their benefactor. They had prevailed upon a Christian to lead them to this secret place of meeting, in the hope of seeing once again, him to whom they owed so much.

Maaseiah witnessed, not unmoved, their gratitude, and the young man's modest reception of it. Leaving this group, he advanced with Agatho, to where a number were gathered round a bier, on which rested the remains of some who had been among the victims of the day. A father was kneeling by the body of his son; and as they approached, he raised his head, which had been sunk in prayer, and slightly turning to one who stood beside, inquired,

'What were his last words? Tell me, for God has strengthened me.'

'They were the words of the Savior, 'Father, forgive them, for they know not what they do.'

'My son!' exclaimed the father, with a look and voice full of affectionate approval. 'Yes! I can now say, since thou hast said it, 'Father, forgive them, for they know not what they do.'

Agatho turned to the Ruler, with a voice almost choked with emotion, and inquired,

'Are these men guilty of the crimes with which you have heard them charged?'

Maaseiah answered not. But the patient endurance of the Christian father penetrated his heart. Day was breaking when he departed; but meanwhile, he had held much converse with the elders; the laws and example of the Savior, and the proofs of the truth of his mission, had been explained to him; and as he left the entrance of the catacombs, Agatho, who still accompanied him, viewed him no longer as a stranger, but as one who still inquiring, would soon, if God's blessing was granted on the work of grace, become a devoted brother of the Christian band.

'One thing,' he said, 'O Agatho, still causes me to doubt. The Man of Nazareth was condemned by the solemn council of our nation; and you tell me, that in consequence of that rejection, Israel has ceased to be more highly privileged than other races of men, and that the ancient covenant which God made with Abraham, is now succeeded by that which he has established with you Christians. How can I believe this, while Jerusalem stands, and while sacrifices are daily offered in the Temple?'

'It is written in our books that the Temple must fall. There shall not be left of it one stone upon another. Surely do I deem with you, that if our religion be true, as I firmly believe, God will vindicate its truth by exhibiting in some signal manner, that he is no longer the God of Israel, more than the God of the whole earth.'

'And how will this be done?'

'Our Master spoke often of his second coming; and many of our brethren think he will soon appear, and abolish the Temple service, and overthrow this Gentile tyrant. It may be that they are right; but I rather look for some great manifestation of Providence by human means. Have you had late intelligence from Judea?'

'I have. Discontents are gathering rapidly against the government of Gessius Florus, who commands there for the Emperor.'

'It will come,' said the Christian: 'Friend, thy nation is fated. I pity the sufferers; but if there be truth in prophecy, they who rejected and slew the Lord Jesus Christ, sealed at that moment the doom of their country and their religion.'

'On that issue shall my faith then depend,' said Maaseiah, whose favorable feelings towards Christianity were somewhat diminished by the hostile attitude in which it was thus brought with reference to his own religion. 'Nazarene, the secret of your place of meeting is safe with me; but till the God of Israel forsakes Jerusalem, and till the Temple, the place where his honor dwelleth, be level with the dust, never can I receive a doctrine which must arise on the ruins of his own ancient law.'

They parted. Years passed by; persecution had ceased, and the tyrant Nero had sunk to a bloody and unhonored grave. Meantime, the oppressions of Judea had driven that province into resistance. Resistance had extended to fierce and long-continued war; and this at length was terminated by the total overthrow of the Jewish power, and the demolition of Jerusalem.

It was sixteen years after the conversation of Agatho and the Jewish Rulers, that a man presented himself before the assembly of the Christians at Pella, in Palestine, beyond Jordan, with his clothes rent, and with dust upon his head.

'I am Maaseiah,' he said, 'once ruler in the chief synagogue at Rome. I am come from what was Jerusalem. I have escaped, through God's providence, after witnessing the destruction of the city and the Temple. Sixteen years since, I declared too proudly, that I would never believe your religion till the God of Israel had forsaken his holy city. My pride has received its punishment in the ruin of my country. The awful sign has been given. Admit me now, by baptism, to be of your number; for I believe in the Lord Jesus Christ—and in this awful event, I recognise his second coming!'

What are books, except windows to let in the light—and critics, but shutters to keep it out.

FOR THE REGISTER AND OBSERVER

THE MORALITY OF EARLY HOURS.

Dr Franklin, in one of his Essays, illustrates in a very striking manner the *advantages* of early rising, or the economy of preferring natural to artificial light, in the active pursuits of life. The *moral obligation* of such a preference, though seldom urged, is perhaps equally evident to those, who duly consider the indications of duty: and a few remarks on this subject may not be unseasonable.

It is a principle, I suppose, which admits no exception, that the designs of the Creator, so far as they are in any way discovered to us, are to be the invariable rules of our conduct: that we are in no case at liberty to disregard the tokens of his will or intentions. Much may be learned from nature, and much from the voice of inspiration. If the sacred scriptures contain no explicit command on early rising or early rest, they do furnish many indications of the Divine will on this subject. They leave no reasonable doubt that night was intended for rest, and day for active pursuits. In the fourth command it is said, 'Six *days* shalt thou labor and do all thy work, but the seventh *day* is the sabbath,' and not, six *nights* shalt thou labor, but the seventh *night* is the sabbath. It is farther observable that human life is every where estimated by *days*, and not by *nights*. Thus it was said to Adam, 'In the sweat of thy brow shalt thou eat bread all the *days* of thy life;' and thus we read of Job that he 'died, being old and full of *days*.' It does not say old and full of *nights*; and why? because night was intended to be a kind of blank in our being; a suspension of active business and positive enjoyment.

The voice of nature is not less explicit in regard to the general design of day and night as appropriate seasons of labor and rest. In the pursuit of our external labors, artificial lights, though free from cost, would be very poor substitutes for the light of the sun. The husbandman would not encumber himself with them in his various employments; the traveller would find them insufficient to secure him from many dangers that might lurk about his path; and even the mechanic, or the student, would run the risk of ruining his sight. To all this we may add that the cost of adequate lights is sufficient alone to determine the question, whether it could have been the will of the Creator that mankind should devote the day to sleep, and the night to active employments. Such a mode of life would impoverish most of those who now live in plenty.

If it would be a violation of natural law to devote the whole night to labor and the greater part of the day to sleep, it must be morally wrong to indulge in the habit of substituting a single hour of night for day and day for night; when peculiar circumstances do not require it. 'He,' says our Savior 'that is unjust in little is unjust in much.' So far as principle is concerned, there is no difference between one hour and six or eight hours. Indeed the expense of light for one superfluous hour a night, if it were to become universal, would doubtless have a sensible effect in increasing the pauperism of a community, to say nothing of other evils, still more serious.

No one, I think, can for a moment doubt the moral obligation of the laboring classes, when not prevented by extraordinary circumstances, to take their rest during the night, and commence their labors with the opening dawn; and especially in those seasons, when the day is comparatively short. If this be the duty of laborers, it is incumbent on all; for all without exception, are required to occupy with the talents committed to their trust. If our condition be affluent, it may excuse us from manual labor, but not from the diligent application of those powers, by which we may do most good in the world. The rich are no more exempt from the obligations of natural law, than the poor. On the contrary, as their example is more likely to be imitated by the multitude than that of others, they are under peculiar obligations to pursue the course, which the God of nature has marked out for all.

In the whole code of natural laws, it would be difficult, I think to find one that is more legible, than that day was intended for business, and night for rest; and yet how little is this law regarded, by many of those who take a lead in society. The British Parliament, as it is well known, have so far as the influence of their example extends, reversed this law, doing all their important business in the night, and passing the whole day in slumber, and sloth. Most of the cities in Europe are scenes of business, bustle, and amusement from nine or ten o'clock in the evening till a late hour in the morning; and, as a natural consequence, there are probably multitudes, who, from the beginning to the close of the year, perhaps from beginning to the close of life, never see the sun rise. In many of the cities in this country, there seems to be an increasing disposition to make late hours; and, it would be comparatively well, if this disposition were confined to cities.

Some undoubtedly will object to the rigid morality laid down above, that they cannot control fashion; that they must either yield to general custom, or abandon many of their social advantages. It must indeed be confessed that, while we live in society, we must accommodate ourselves in some degree to general custom. If our evening visitors, for instance do not observe seasonable hours, it will not generally be advisable for us to hasten their departure by any manifest uneasiness. We can, however, refrain from *making* late visits. We can generally excuse ourselves from attending parties which do not assemble till the proper hour for evening devotion and retirement. Where we have the control, we may keep within, instead of going beyond the bounds of fashion; and we may raise a remonstrance on all suitable occasions against those fashions and customs, which are evidently incompatible with the best interests of society. It would be a matter of just regret, if our country towns and villages should go any farther than they have already done, in imitating the late hours, which are too fashionable in cities. Much of our former simplicity of manners we have already lost. Let us sacrifice no more to the caprice of fashion. Sad indeed would it be if, in consequence of evening amusements protracted to the midnight hour, our men or women of business should form the habit of lounging away the whole, or any considerable part of the forenoon, and the rose and the pink should be left to spend all their morning fragrance without any human being to enjoy it. The lovers of nature are the most happy, and none can pretend to love her, who do not observe her laws.

S. W.

BIGOTRY!—She has no head and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses, her communion is death, her vengeance is eternity, her decalogue is written in the blood of her victims; and if she stoops for a moment from her infernal flight, it is upon some kindred rock to whet her vulture fang for keener rapine, and replume her wing for a more sanguinary desolation!—*Philips.*

For the Register and Observer.

We hear of no one deficiency more commonly attributed to Ministers than want of knowledge of men. It is said that they understand what men should be, but know not what men are, and therefore know not how to meet and affect them. We should deny that ministers are more ignorant of society, than equal numbers of men taken from either of the other professions. They are constantly brought before the public, and of course in undergoing its severe scrutiny show fully all their deficiencies. Besides they sustain entirely different relations with all the members of society from those of any other class or body of men. They have to deal frequently, too frequently for their own happiness, with the common faults and sins of men. They have to do with the diseases of the soul, and we all know that its diseases are far less susceptible of cure, than those of the body. The body yields to the advice and assists in carrying out the plans of its physician; the soul rises against its physician, and is cured, if at all, reluctantly.

Farther, the minister is called on to visit and enter into the feelings of all those under his charge. Every parishioner owns as it were a share in his pastor, and must receive his dividend of all the profits. If a merchant is not popular, his customers leave him. If a physician is unsuccessful, he loses his practice. If the day laborer does not give satisfaction, he is no longer employed. In each of these cases, the matter is personal and affects only those immediately concerned. The merchant having lost one customer seeks for another; and the dissatisfied customer seeks for another merchant. The physician practising no longer in this family, hopes to be employed in that. And the laborer not suiting his employer today, finds another tomorrow. In all these cases the dissatisfied can get rid of their uneasiness, by having no more to do with him who caused it. But the unfortunate minister has to meet and suit, if he can, all, physicians and patients, merchants and customers, employers and employed, pleased and displeased, and prescribe for diseases either unknown to or not acknowledged by the diseased. We wonder not that he is at times unsuccessful in his universal labor, and betrays an ignorance of some of the thousand windings of the human heart. With all his cares and labors and studies, we are not surprised that he is unacquainted with the routine of business, and is unable to use the technical and appropriate terms of every art and pursuit. We will venture to say that ministers can generally converse with merchants, physicians and lawyers as appropriately about their respective occupations, as they can with him about his. However this may be, at the best, all, whether clergymen or not, must be desirous of ascertaining the best means of acquiring knowledge of human nature. We have noticed at times how much some excellent men have lost in influence by not knowing how to adapt themselves to those around them—and hoping that some experienced person will assist our inquiries, we venture to make them. To make our remarks definite and tangible we will suppose a case. If then, for instance, a young man, who intends to enrol himself among the ministers of Christ, and is desirous of exerting as wide an influence as possible, should ask how he is to prepare himself to gain and preserve that influence, what should be answered him? Of course, one may say, he must possess the true Christian character, if he wishes to exert a Christian influence, and must therefore, first of all, seek to acquire that character. This certainly is most true, but besides studying to attain that character, what else should he study? Of course to gain a knowledge of men he must study men. But that is the very question, how is he to study men? We see some persons, who have spent their lives among books, scarcely ever visiting and mixing with society, yet when called to be with men, able to adapt themselves entirely to men, apparently understanding fully their nature.

Again we see others without book-knowledge and with but a limited circle of acquaintance, who have dived into the recesses of their own souls, and have brought thence the secrets of all souls. There are still others who, without much study of books, or deep examination of self, but by constant intercourse, have learned not only to be with men, but of men.

Shall we say then that circumstances are of no importance? That he who can attain a knowledge of human nature in one situation or in one way can attain it any other? That if books are denied him, he will draw out his own nature and pore over and study it, and thus get the key which will unlock every other breast and reveal every other nature? Or that if intercourse with men is prohibited, he will make himself intimate with them on the printed page? And must we believe that he who cannot attain this knowledge in one way, cannot acquire it in any other?

We hope not, for pitiable enough will then be the case of many. We believe that differently constituted minds must study in different schools, and would therefore say to him, who, having lived with men of other times, whose companions have been the great and good of history, finds himself a stranger among his contemporaries, we would say to him, leave your books for a season, and dwell with living men. Visit Sunday after Sunday if you choose some prison, and see the workings of humanity in those who, being prisoners, are yet men. Or take a class of children in a Sunday school, and see in them the great world in miniature. Not only be with your fellows on the Sabbath in their Sunday dress, but go with them to their different pursuits, and though you may not become familiar with all the minutiæ of different occupations, you may see the common mind working in all.

H. H. J.

Our life is a dark room, into which the shades of the other world fall more clearly, the more it is darkened.

A SAFE COMPLIMENT. A learned divine wrote a very small hand, and crowded a great deal into his pages. He did it to save the expense of paper. He put one of his manuscripts into a friend's hands to peruse, who returned it to him with this compliment; 'If you reason as closely as you write, you are invincible.'

FOR THE REGISTER AND OBSERVER.

MEETING FOR THE PROMOTION OF EDUCATION.

Lexington, Jan'y 10, 1838.

Pursuant to the call of the committee chosen at the convention at Concord which was called by the 'Secretary of the board of commissioners of education,' delegates from several towns met at Lexington and organized by the choice of Rev. T. P. Ropes of Lexington, *Chairman*; Mr Oliver H. Wellington, Watertown, *Secretary.*

The committee appointed at the meeting at Concord to prepare a constitution for a county association for the promotion of education, reported, and the constitution was adopted. The society was organized by the choice of Hon. Samuel Hoar of Concord, *President.*

Hon. Wm Jackson, Newton, Mr Charles Thompson, Charlestown, Dr Elisha Bartlett of Lowell, *Vice Presidents.*

Rev. O. A. Dodge, Lexington, *Corresponding Secretary.*

Mr O. H. Wellington, Watertown, *Recording Secretary and Treasurer.*

These constitute the executive committee of the Association.

A large audience listened with intense interest to Hon. Horace Mann's very able address, and a feeling of sympathy in the objects of the meeting gave a lively interest highly gratifying to the friends of education. Such a spirit was manifested as induces us to believe that many now look forward to the first meeting of the Association with high anticipations.

The five following subjects were given to committees to report at the first meeting of the Association.

1. In what order should the various branches of knowledge be taken up in the natural progress of the human mind? Dr Walker of Charlestown, Rev. Mr Ropes of Lexington, Rev. Mr Frost, of Concord.

2. To what extent and by what means, should moral education be promoted in common schools? Rev. Mr Edson of Lowell, Rev. Mr Ware of Waltham, Rev. Mr Wilder of Concord.

3. On the means of exciting the community on the Subject of education; Rev. A. B. Muzzey of Cambridgeport, Dr E. Hobbs of Waltham, Mr Herrick, of Groton.

4. On the expediency of making the course of instruction in common schools so ample and various as to meet the wants of all classes of citizens; Rev. C. Stetson of Medford, Rev. O. A. Dodge, of Lexington, Rev. Mr Barry, of Framingham.

5. Whether any other plan than the present district school system would be an improvement; O. S. Keith Esq. of Framingham, Mr Woodard of Newton, Rev Mr Babbdige of Pepperel.

On these subjects, any one will expect from such committees able and interesting reports, such as will aid in no small degree in accomplishing the objects of the board of commissioners. The expectation of such reports with other interesting exercises, will undoubtedly, secure a large meeting whenever and wherever the executive committee shall appoint.

TRUTH.—The study of truth is perpetually joined with the love of virtue, for there is no virtue which derives not its original from truth; as on the contrary, there is no vice which has not its beginning from the lie.—Truth is the foundation of all knowledge, and the cement of all societies.—*Casaubon.*

FOR THE REGISTER AND OBSERVER.

THURSDAY LECTURE.

Mr Editor—We are sometimes disposed to complain of the degeneracy of our times, and to wish for the return of the sober manners and devout spirit of former days. You remember the beautiful 'Shade of the Past,' which Dr Frothingham sketched for us at the second century celebration of the Thursday Lecture. I have it not by me, but my impression is that he described the gathering of a *great and goodly number* to attend the Thursday lecture in former times—and that a general feeling of sadness pervaded our hearts when we looked round and saw how few had come to hear him, or thought of the almost unoccupied walls, to which the lecture is often preached now. But so has it been, and so have others felt in former times, in relation to this matter. In looking over a manuscript sermon preached by one of Dr Frothingham's predecessors (Dr Clarke) in 1780—I find an admonition, which may not be wholly inapplicable at the present day. Here it is. 'One thing more I will mention in regard to the public duties of religion, and that is—that a more punctual attendance upon the Lecture, held in this place, would be a *very proper* expression of your *zeal*. At present, that institution is shamefully neglected. Out of this very populous town scarce any at all can find *time* or rather a *disposition* to attend it. One has family cares; another is *always* indisposed on that day; and a third, who has nothing to do the whole week beside, is then so crowded with business that he must be excused. So that between the *hurry*, the *unavoidable avocations* and the *extreme unhealthiness* of the day, that lecture is almost a *burlesque* upon religion.

Are there any then among you, who wish to see that institution continued, let me intreat them to encourage it by *their presence*. I do not expect the man of business will stop in the midst of his lucrative career, to pay his acknowledgements to his benefactor,—or that the man of pleasure will make a pause for the like noble end. No: these are *miracles*, which ceased with the apostolic age. All I would ask is—that such of both sexes as have *nothing else to do*, would step in for an hour, and deliver us from the *mortification* of *preaching* to *bare walls*. Such attention would be *greatly encouraging* to those who officiate—and no way *prejudicial*, as I conceive, to themselves.'

CHANGES OF SEVENTEEN YEARS.

Extracts from Dr Brazer's eloquent Discourse on the 17th Anniversary of his Ordination.

Now the Changes of seventeen Years, in the most even current of existence, are great and momentous. Infancy has passed on, through the successive stages and employments of opening life, into the perilous state of youth. Many, whose birth I well remember, and on whose foreheads, it has been my privilege to place the holy seal of Baptism, are now in the full bloom of ripened glowing youth. Several, who came as children to be instructed in the Catechism, are now heads and parents of families. Youth, with its teeming heart and fruitful brain, has settled down into the sober cares and fixed pursuits of manhood. Young men and women, just then launching into life, have now run through almost all the vicissitudes of the eventful voyage. Manhood has passed over the meridian of life, and is now hastening downward, with accelerated steps, toward the western sky. And old age, having been continually dropping, one by one, the remnants of life and strength, now the wreck of his former self, stands trembling on the brink of his grave.

Meanwhile, Events, Changes, prosperous and adverse, each in its time and place, have been continually occurring. Within this period, the whole condition of the civilized world around us has been changed. Old and decayed dynasties have been broken up, and new ones founded. Thrones have been overtopped or overturned. Those great disturbers of human peace, misnamed military heroes, have gone to lay their heads as low as the myriads of victims who have poured out their life-blood to gratify a wicked or insane ambition. Moral changes in the human condition have been greater and more extraordinary still. Topics of an engrossing public nature, which, only a little while since, arrayed men into hostile parties; evoked the fiery spirit of controversy; called forth mutual offence and recrimination; brought disunion and estrangement into social life; have now passed away and left the disputants to look back and wonder at the heat and turmoil of the conflict. In no similar period, probably, since human civilization began, have such great alterations in human sentiment, on great moral subjects, taken place. Never within the same period, have men moved in such masses to effect moral ends. Government and laws have apparently become secondary things; while public opinion, inspiring great multitudes and moving them as one, and at will, has effected and is effecting results, which transcend the wildest imaginings of their first promoters. Authority, prescription, long established usage, customary channels of thought, are all broken in upon. Nothing now, seems clearly to be ascertained; nothing determinately settled; nothing too sacred to be assailed; nothing too well established to be overthrown. First principles on all subjects, are continually sought out as for the first time. The era is, and has been, a momentous one, and it calls upon all serious, thoughtful, philanthropic men to labor, each in his place and sphere, to overrule these jarring elements, and direct these unwonted energies of the general mind, to wise and worthy ends.

* * *

But there are Religious Instructions of a more direct, and palpable character, which come under review on an occasion like this. We have been partakers, continually, of the Gospel Dispensation, with all its privileges and hopes. We have, moreover, been placed in a condition peculiarly favorable to religious light and advancement. Nowhere beneath the circuit of the sun, at no period since Christianity dawned upon the world, have greater privileges been enjoyed, than have been bestowed upon us. They are, it is believed, inadequately estimated, even by ourselves. I do not refer merely to the fact, that the abstract right of free inquiry and of private judgment, are secured and universally acknowledged. This is the common heritage of American citizens; but what I distinctly mean is, that these rights can be carried into their full effect on religious subjects, by every individual amongst us, without fear, and, —if temperately and conscientiously used,— without reproach. And what is yet further peculiarly distinctive is, that this liberty of free discussion and of private judgment, which naturally tends to excess, is with us controlled, by a healthful public sentiment,—a part of the spirit of our Pilgrim Sires not yet extinct,— which prevents these rights from degenerating into the means and occasions of licentiousness. They are thus made the allies and not the foes of Christianity. This,—not to enlarge upon any kindred topics,—presents a combination of influences most friendly to religious improvement. They are confined, as I have intimated, to an extremely small circle. And at no time, further, since the settlement of this country, have these privileges been more fully enjoyed, and effectively used, than during the last twenty years. The great central principle of the Christian Religion, as we understand it,—I mean the strict Unity of God,—together with its kindred doctrines, has been avowed, explained and defended, in the midst of us, with a directness, power and success, which render this period one of the most remarkable in the religious annals of our land. A conscientious, undoubtedly, but yet a severe warfare has been carried on against these views of Revealed truth, but it has served only to spread them wider and to root them deeper. Strong measures have been employed to countervail their influence; but they have still made their way. And though they are not calculated, perhaps, ever to acquire a popular ascendancy, yet they have gained a hold upon a class of minds, and are quietly making a progress, which should fill the hearts of their friends with gratitude, and trust, and hope. In these advantages, we, as a people, have participated; and hence it becomes a subject of serious thought, whether our religious advancement has kept progress with our religious opportunities. If not, they will afford us little reason for congratulation. Little will it avail us that religious opinion is more free from legal restraints,—that religious inquiry is more unfettered and active,—that religion itself is better apprehended by the understanding,—if it have, thereby, become less efficacious as a principle of conduct; more a matter of barren speculation; less strong in its hold upon the heart.

PERSONAL DECORATIONS.

In a time of universal famine how many jewels would you give for a single loaf of bread; in a raging fever how many diamonds would you sacrifice for a moment's ease; in a parched desert how many embroidered robes would you exchange for a cooling draught? That these gaudy trifles should be valued at so high a rate, is certainly no small disparagement to the understanding of mankind, and is a sad demonstration of the meanness into which we have sunk by the fall. Compare them with the sublime and stupendous, and the lovely objects that every where meet your eye in the creation around you; can your richest purple excel the voilet, or your purest white eclipse the lily of the valley; can your brightest gems out-shine the full glory of the sun; or your fairest diadem transcend the lustre of the stars? Why then, should such enormous sums be expended in glittering baubles, and sparkling dust? Compare them with your books, your bible, your souls; all neglected for their sake! Arise at once, to correcter sentiments, and nobler aims; make the bible your looking glass, the grace of the Spirit your jewels, the temper of Jesus your attire; if you must shine, shine here—here you may shine with advantage in the estimation of the wise and good—in the view and approbation of holy angels, and the eternal God—shine in death when the lustre of the fine gold has become dim, and the ray of the diamond is extinguished—shine in the celestial hemisphere with saints and seraphs amid the splendor of eternal day.

SIMPLE PREACHING.

Mr Editor:—As an aged minister, permit me through the medium of your pages to express the very painful sense which I entertain of the bad taste which is evinced by many of my younger brethren in the present day. I do not charge them with the neglect of vital truth, nor do I believe them to be indifferent to the conversion of souls; but I do fear that they are in danger of cultivating an intricate and ornamental style of composition, too far removed from the associations of ordinary minds.

Now I would venture to suggest to my beloved young friends, that such a course is not more inconsistent with the solemn demands of conscience; than it is with the dictates of sound taste, and the most approved models of pulpit eloquence. If my younger brethren will allow me to speak freely, I will make bold to tell them, that the *labor verborum* is too generally dissociated from genuine vigor of thought; and that the most intricate preachers are in general, the most uninteresting. It is quite common for a young divine to hide the poverty of his thoughts in a heap of words and involved sentences. A more excellent way would be to search for valuable thoughts, and to allow them to fall into their own natural forms. It is a sad mistake for any minister to imagine that he will increase his acceptance or usefulness by a style elevated above the conceptions of the ordinary run of his hearers. It is absurd and wicked to preach to the few, when by addressing ourselves to the many, we may preach to all. Conceit is one of the most unhappy qualities that can be chargeable upon a minister of the cross. I beseech my dear young friends to study *simplicity of style and richness of thought*. This will screen them from many painful censures, will augment the sphere of their usefulness, and will confer on them every desirable measure of popularity. I have laid these hints before them as the result of having heard many distressing remarks on the subject to which they refer. SENEX.

London Evangelical Magazine.

CHRISTIAN REGISTER.

BOSTON, JANUARY 20, 1838.

MASSACHUSETTS SCHOOL RETURNS FOR 1837.

We are indebted to Hon. Horace Mann, Secretary of the Board of Education, for an Abstract of the School Returns received by the Secretary of the Commonwealth, which was prepared and laid before the Board of Education in compliance with a vote passed at a meeting of the Board, June 30, 1837.

It appears that 294 out of the 305 towns in the Commonwealth have made Returns. The population of these towns according to the Census of May 1, 1837, was 691,222; of which number 177,053 were between the ages 4 and 16; while the aggregate of Scholars in all the Schools both public and private as far as ascertained, amounts, to 169,103. In this sum the number of pupils, in the *Private Schools, in Boston* is not reckoned, being reported as unascertainable.

For the sake of making a near approximation to the proportion that actually exists between the number of young persons in the state who are and are not connected with any of the Schools, we may set down the aggregate of pupils in the Private Schools of the metropolis as 4,000, which added to 169,103 makes 173,103, *Scholars* out of the 177,053 children of the Commonwealth, or about 44 to 1.

We cannot but regard the appointment of the Secretary and Board of Education, as one amongst the happiest eras in the history of our Commonwealth, and one of the brightest omens of its future destiny. No office in our State is more honorable or important than that which has been most judiciously bestowed upon Mr Mann, and hitherto filled by him with eminent ability and success. To an enlightened and free people, surely no interests are more sacred and dear than those of the Education of its youth; and none other than the very best men in the Republic should be allowed to have the oversight and guardianship of its Schools.

The Returns of the present year exhibit a degree of attention to the cause of Education on the part of the citizens of Massachusetts, that speaks much for their intelligence, patriotism and wisdom. Indeed we hear from every quarter the most gratifying accounts of the interest that is awakening to this great subject, through the efforts of the Secretary, and of the individuals who are generously, and for very love of the rising mind, working to elevate our common schools and to advance the already exalted rank of our Commonwealth among the enlightened nations of the civilized world.

But notwithstanding all these gratifying and encouraging facts, it is not to be disguised that we are still backward in zeal and deficient in application in regard to the work of Popular Instruction. Other States, and other Nations are fast outstripping us in their improvements, and furnishing us with models in their more nearly perfect systems. It remains for us to be yet more awake to the incalculable value of sound learning and good moral discipline; to be more liberal in our appropriations for the supply of superior Teachers, and the improvement of Schools; and to direct a larger amount of talent and wisdom to the means of establishing and advancing this first element of our prosperity and glory; or to be content to be forever in arrears in the progress of civilization —a follower instead of a pioneer in the world's advance.

We have received an abstract of the First Annual Report of the Sunday School Association connected with the Cheshire Pastoral Association, and read at a public meeting held at Walpole, Oct. 30, 1837, and also a Sermon preached on that occasion by Rev. Abiel A. Livermore of Keene.

The Report is ably prepared and contains many excellent and timely suggestions for the consideration of the Teachers and friends of S. S. Our limits do not allow us to transcribe any more than a single paragraph.

The third point of inquiry was the system of instruction pursued and the books used. As to the plan of instruction, there is worthy of notice only a peculiar feature in the government of the school at Wilton and a similar one at Keene. In Wilton the whole business of superintending the instruction is intrusted to a committee annually chosen by the parish for that purpose. This committee appoints the teachers and the time for opening and closing the school, directs what books shall be used, and how the recitations shall be conducted. The effect of this plan must be very good in awakening and keeping alive a deep and direct interest among the parish in this institution, which is in reality the best hope of the Society. In Keene, the last year, a Sunday School Society was formed, whose object is the proper organization and management of the school. It consists of a board of officers, including a Prudential Committee, whose duty it is to select teachers, appoint the superintendant and exercise a general supervision over the school.—The books used as manuals in the schools are the Worcester Catechism in seven schools, Carpenter's in one, the Biblical Catechism in one, Allen's Questions on the New Testament in all, the Union Questions in one, Cummings' Questions in one, in one the Bible, in one the Life of the Savior, Ware on the formation of the Christian Character, Paley's Evidences of the Christian Religion; and in one or two, there is a regular exposition of Scripture.

THE PROMISE.

The Sermon is very spirited, and well written and must have produced an excellent effect upon its hearers. It is entitled '*The Promise.*' A few paragraphs from its *beginning* will repay one for the perusal.

All great truths commonly lie dormant some ages after they are discovered or revealed. Tardily, though surely, the unstable mind of man is brought to take its true direction, as the unshaken needle slowly comes to rest on its great magnet. Hundreds of years pass by, and the truth is still unapplied and rusted. Men walk careless over it, as over an undiscovered mine of diamonds. Straightway a reformer is born, not always a genius, and frequently from some by-corner of the earth—but the veil is taken from both his eye and his heart, and he is able to see and to feel. Little by little the solemn melody of Truth breaks upon his ear and transports his soul. Alive himself with the life of truth, he makes others live. He touches a chord which vibrates throughout the universal bosom. Seizing upon a great principle of nature, he electrifies, he galvanizes, he magnetizes his race. The truth once recovered, no more dies, nor is buried. The reformer bequeaths his work and his inspiriting example to countless heirs, and they to theirs, till—

'Millions of souls shall feel their power,
And bear them down to millions more.'

Thus the rays from one majestic luminary shoot from peak to peak of the mountain tops until they finally descend into all the humble vales and most secluded dwellings, and it is day. As illustrations of this delay in the application of great laws, to the uses of man, remember the distance between Copernicus and Newton, between the Marquis of Waterford and Fulton. And in things spiritual, how long, how tediously long, were it not the dread and glorious march of Providence, between the declaration of the text and the announcements of Jesus on one hand, and the Borromeos, and Hannah Mores, and Robert Raikes on the other! For ages the religious teacher has been wasting his good seed on the beaten highway —the flinty hearts of grown-up sinners; to-day he sows in rich and mellow furrows—in the genial natures of children. The mind of the world understands at last, the heart of the world feels, the hands of the world carry into execution this castaway and neglected truth of the Royal Sage—'train up a child in the way he should go; and when he is old he will not depart from it.'

Our generation has been called unspiritual. We have been warned, that we were running into Mechanism and Materialism. Nor has there been wanting some color of reason to the charge. There has been such a din respecting the mere shell of life—what shall we eat, and what shall we drink, and wherewithal shall we be clothed, and how shall we faster travel?—that it has caused a shudder lest the divine life of the soul was going to be lost sight of, or extinguished. But it would be a craven spirit, that would despond, or despair. If there is not health, there are its symptoms; and we have the attendance of the Great Physician. If there has been an unexampled devotion to man's present and perishable interests, the fruits of the spirit have not been altogether wanting. There have been Arkwrights and Fultons, but also Oberlins and Tuckermans.

Not the least of the good auspices of the coming age is the Sunday School. It took its origin from the recognition of long-buried truth —the capacity and the need of man to be religiously educated from the cradle upwards. Its bare existence is a fact, prophetic of a glorious spiritual prosperity, for it marks the acknowledgment and partial carrying out of the fundamental rudiments of religion, that man has a religious nature from the beginning, that it demands culture, and that the Gospel of Jesus Christ is the divinely appointed instrument. Now commences a Reformation, worthy the name, deep down in man's soul, not a doffing of one set of creeds or ceremonies to put on another,—Pope Calvin for Pope Peter—but a regeneration of the human spirit, a flinging away of the last shred of tyranny, the emancipation of ecclesiastical slaves, and their introduction into that 'liberty wherewith Christ hath made us free.' The truth has long had a free course, now it runs, and anon it will be glorified.

After a great invention or discovery, we think it strange that nobody ever alighted upon it before, so simple it afterwards seems. The ancient Roman almost invented the art of printing—why did he not take the last important step? Thousands had seen apples fall before Newton; how wonderful, that they never made *his* inference from the fact! So in regard to the Sunday School. Wonderful it is, that so simple a project, so plain a duty, as that of educating the young systematically in the Gospel, should have been the last thing thought of in the world! Robert Raikes himself in a letter to a friend, describing the origin of his illustrious plan, modestly remarks—'The same sentiments would have arisen in your mind, had they happened to have been called forth, as they were suggested to me.'

Truly the need of the institution was urgent, we wonder that necessity was not sooner the mother of invention. Here were millions of parents, sleeping over their solemn trust. Here was the great stream of spiritual being, direct from God's throne, allowed to flow into filthy sewers and wasting channels. Here was stainless childhood, its fresh gushing love uncongealed by the wintry world, its hopes blooming like Eden before the fall; here was generous, elastic, credulous youth—exposed without any shield to snares without and treachery within. Practised wickedness was industriously distilling poison into their believing ears and tender hearts. Here were young immortals—their souls made for religion, the abiding interests of their whole being, from the first gasp of infancy forever, religious interests—who grew up without God, who never approached the Great Friend of children at his sweet and gentle invitation. Their beautiful affections, ever rising up and imploring sympathy, are coldly repulsed and driven back into the timid bosom, to pine alone. The ten thousand doubts and questions, and fears and hopes, which swell the sighing heart nigh to bursting, and many a time fill the young eye with tears—these thronging, pressing inquiries, which threaten to bend down and break the tender, overburdened stalk of youth with the dark enigmas of its existence, must go unanswered and prey upon the solitary breast. It was (alas! it *is*) a sorrowful sight, yet how common, to behold a beautiful young creature, fresh from a Father of love, straying on at its own wild will, chasing the butterflies of its own fancy, now visited with thrills of ecstacy, and now with awful fears, but still wandering on amidst the pitfalls and precipices of life, unguided and unguarded. Soon the storm and the night may come on, and its home be lost forever. It is a melting story, that of the babes, left in the woods by him who should have been their protector. But ought it to be less affecting to see many children, spiritually deserted in the devious moral wilderness of life, with no hand to lead them out of its dark mazes, with no arm to defend them from the wild beasts, prowling therein?

Out of this need arose the Sunday School: out of this need, more clearly seen and felt, is to arise its improvement and growing efficiency.

INCREASE OF PROTESTANTISM IN IRELAND.

There are stated in the Cambridge Chronicle (Eng) several interesting facts, tending to encourage expectation of the ultimate triumph of the principles of Protestantism in that part of the British Dominions where, hitherto, the Roman Catholic religion has held almost unrivalled supremacy.

By returns lately made by ecclesiastical commissioners for Ireland, it appears, 1st, *that there are 60 places in which public worship is celebrated in unconsecrated buildings for want of Churches*; 2dly, that there are 120 *churches known* to the commissioners as standing *in urgent need of enlargement*. 2. Since the Union in 1801 no less than 700 new churches have been built in Ireland. 3. *Increase of Protestantism.* In the year 1792, the number of Protestants in Ireland was (according to Wakefield) 522,023; of Roman Catholics 3,211,097. In 1835 the numbers are returned, Roman Catholic 6,427,712; Protestants 1,516,22.—the latter being known to be considerably below the truth. Thus, while the Romanists have doubled since 1792, the Protestants have become at least three times as numerous. *Nine* priests have lately renounced the errors of the Romish church.

FIRST CHURCH IN HINGHAM.

After alluding to the Installation at Plymouth, and the remarkable fact that three ministers of the Plymouth Church have filled the space of one hundred and fourteen years with the interval of only about seven months, while the last still remains in active life and usefulness, a writer in the last Hingham Gazette remarks that this statement reminds him of facts still more extraordinary in the history of the first Church in Hingham; and proceeds to give the following brief historical sketch, which may be interesting to some of our Readers.

The first Church in Hingham has had but five pastors since its establishment in 1635, viz: Hobart, Norton, Gay, Ware, Richardson. The ministry of Mr Hobart was upwards of forty-three years in length; Mr Norton's about thirty-eight years; and Dr Gay's sixty-eight years, nine months and a few days. He died March 18, 1787. So that for nearly one hundred and fifty-two years from the establishment of the Church, it had but three Pastors; and was destitute but one year eight months and a few days. The successor of Dr Gay was Dr Ware. He was ordained Oct. 24, 1787: but requested his dismission on his appointment to the Hollis Professorship at Cambridge, in 1805. His successor, Rev. Mr Richardson, was ordained July 2, 1806, and he has officiated as Pastor for a period of thirty one years. Thus it appears that for upwards of two hundred years the Church has had but five Pastors, and two of those are living.—Had Dr Ware remained his ministry would now have covered a period of more than half a century, and thus the average length of the ministry to each Pastor would have exceeded fifty-years. And for upwards of one hundred and nineteen years commencing with the ministry of Dr Gay to the present time the Church has had but three Pastors, and two of those are living, 'in active life and usefulness.' During that period the Church has not been destitute of a Pastor for two years. We presume these facts are without a parellel in the ecclesiastical history in New England.

And it is a fact worthy of notice in this connexion that the 'Meeting House' in which this Church worships will be on the 18th day of January, 1838, one hundred and fifty-six years old. It was built a few years after the termination of Phillip's War, during the administration of Gov. Bradstreet. In the erection of this house the materials of a former 'Meeting House' were used; and they can now be pointed out. It is, we believe, the oldest 'Meeting House' in the United States.

The foregoing facts are not altogether new to many of our readers, but they appear so remarkable in comparison with those stated of the Church at Plymouth, that we deem it not inappropriate to notice them at this time.

PRIMARY SCHOOLS.

The semi-annual Report on the condition of the Primary Schools of the city of Boston, prepared by the Standing committee, for the half year ending October 1837, is an interesting and able document.

We gather from it that the whole number of schools, independent of the two at East Boston, and one at the Mill Dam, is 75, in 9 districts, averaging 8 1-3 to a district. The whole number of pupils belonging is 4,817, averaging 535 to a district, and 63 to a school.

After a statement in detail of the condition and wants of the various schools, the committee proceed to give their deliberate opinion that the schools are, generally, *far* below the standard which they should attain. The fault, they have concluded, to be with the Teachers, many of whom, while deficient in the requisite qualifications, or inattentive to their duties, have been suffered to continue in office year after year. Good Teachers they find, always, to make good schools, even out of the worst materials and after only a very short connection with their scholars Evident and essential as this fact seems, it is nevertheless very notorious that it has been hitherto too much disregarded by certain Sub-committees.

Where the intellectual and moral interests of so many of the rising generation are at stake, no other circumstance ought to have the least weight with an appointing committee, except the qualifications of the applicant to instruct the mind and mould and govern the character.—Private attachments, comparative pecuniary need, and all such particulars should be carefully excluded from the balance. That delicacy is undutiful and censurable, which would prevent one who is appointed to watch over and provide for the best culture of the young, from exposing all mismanagement and unfaithfulness on the part of Teachers, and removing them when they are found incompetent.

The tone of the Report may perhaps be regarded by some as rather severe, but it is not too much so for the demands of justice or for the interest of the schools.

We copy the concluding paragraph.

In concluding this report, which has already extended quite beyond the expected limits, your Committee would not wish to be understood, by any remarks they have made, that our Primary schools have in any measure declined since the last report was given; on the contrary, there has been a manifest improvement, generally speaking; but the progress of their improvement is altogether too slow to comport with the rapid advance of the arts, sciences, and education of modern times. They would also express their great satisfaction with the improving moral condition of the schools. The number of truants reported is smaller than heretofore, averaging less than one to three schools. This speaks favorably of the habits of our youthful population. It is ardently hoped that a general improvement may be manifested in this department, commensurate with the interest in its behalf, and that the wishes of its friends may be fully realized; so that every child in our city may be brought within their benign influence, and in years to come they may rise up and bless the institution which has redeemed them from ignorance, and rendered their lives a blessing to themselves, and a benefit to the present and coming generations.

Rev. Samuel Wood has politely forwarded to us more sheets of his 'Letters from the U. S.' which he is publishing in the London 'Christian Reformer.'

Our friends on all sides call for extracts; and it affords us pleasure to comply with their requests as far as our limits will allow.

We expect soon to publish selections from a 'Lecture on Sunday Schools in the U. S.' which was delivered by him in October last in Spicer street Chapel, London.

Hartford, Connecticut, Oct. 22d, 1836.

DEAR H——,

I intended to write to you again before this, but I have been so incessantly occupied with seeing sights and entering into society, that I have never been able to find a moment's leisure, in which to put my design in execution: in truth, I am now in the full tide of social enjoyment; and the friends to whom I am introduced are so intelligent, and the objects of interest which they point out to my notice so numerous, that I have scarcely time to record the impressions which are made upon me, by what I am every day seeing and hearing Each town that I visit has its own peculiar claims to my attention, and I often think that I am like the little boy in the story; who when the flowers began to peep forth, and the birds to sing came running to his mother, and exclaimed, 'Oh, mamma! what a pleasant time of the year this is! I wish it was always spring!' In two or three months the charms of spring were forgotten, and it was summer, which he would wish to last forever; and so of autumn and winter; and at the end of the twelve months his observant parent, who had carefully recorded his impressions, recalled to his recollection how each of the four seasons had brought its own attractions with it, and had been, while it lasted, the most delightful of all. It is the same with me;—when I spent a day or two at Philadelphia, soon after I landed, I *guessed* that that would be the place that I should choose to reside in during the winter; when I arrived at Boston, that was better than Philadelphia; to Albany I next went, knowing only one man, and when I came away, in ten days, I had made the accquaintance of a whole host of most intelligent persons; then came the cultivated society, and the hearty merriment of Old Stockbridge; to these succeeded New Haven, which won my heart more than any thing that had gone before. And what does all this prove? Nothing more or less than this; that the backwoods of America are one thing, and its cities another; that its roads may be rough, and its stages execrable, and many of those whom you meet in travelling, very far from being gentlefolks; but that, in the great resting-places of your journey, you meet with men, of whom you would be proud to make friends and associates—men of talent and education, full of information, and setting aside even their own convenience, in order to show you the rites of hospitality, and give you every opportunity of seeing what you wish to see.

Old Stockbridge, to which I came from Albany, and which lies thirty-five miles to the south-east of that place, is a pleasant village, shaded with trees, and situated in a well-wooded part of the country. I was there introduced to Miss Sedgwick, the authoress, and several of her relatives.

From Old Stockbridge I came through a rough but beautiful country, by way of Van Deusenville, Sheffield and Canaan, to Hartford; and thence the next day I proceeded to New Haven.—I am heartily tired of American stage-travelling; in steamboats they equal, or, perhaps, exceed us; their railroads, though not quite on a par with the Manchester and Liverpool, are very fair; but their roads are bad, and their coaches miserable: there is scarcely one of them which is hung on steel springs; they are all suspended on leathers, and the consequence is, that you swing about in a style which is enough to shake all life out of your body: it is bad enough when the vehicle is full of passengers, and ten times worse when there are only one or two to ballast it.

VISIT TO YALE COLLEGE. THE REGICIDE'S GRAVE.

You will recollect that Mr B—— furnished me with a letter of introduction to Professor Silliman of Yale College, New Haven. He is a most accomplished and delightful man, and I must say that I have not yet met with any one in the course of my Transatlantic wanderings, who has more laid himself out to be of service to me, or whose society is more instructive and agreeable. To him and to Professor Kingsley I feel myself greatly indebted for the pains which they took, to show me every thing worthy of notice in and about the town. One of the first objects which they took me to see was the grave of Dixwell, the regicide, who died here in the year 1688–9, in the 82d year of his age, and is interred in the old burying-ground in the rear of the spot on which the Centre Church now stands. At his own request the only inscription on his tomb is that of his initials, J. D. Esq., with his age and the time of his death; this caution was observed, lest 'his enemies might dishonor his ashes;' it was, in fact, only just before he died that he told who he was, and owned the name of John Dixwell. Under the feigned name of James Davids, he had lived for many years without molestation in the town of New Haven, and had there married two wives. His political friends, Goffe and Whalley, were not so fortunate; when the king's warrant for their apprehension arrived at New Haven, they would probably have been taken, had they not been befriended in various ways by the minister and people. Among other devices to assist them, it is recorded, that about the time when their pursuers came to New Haven, or perhaps a little before, in order to prepare the minds of the people for their reception, the Rev. Mr Davenport preached publicly from this text, Isaiah xvi. 3, 4, 'Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; *hide the outcasts:* bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler.' This, doubtless, had its effect, putting the whole town upon their guard, and uniting the people in caution and concealment. On one occasion, the regicides hid themselves under the very bridge over which their pursuers passed, frequently they betook themselves to some cave on the West Rock, about two miles from the town; and the latter part of their lives they passed in the cellar of the Rev. Mr Russell, at Hadley, near North[ampton]; there they died, and there, most probably buried, though this is not certainly known out to the West Rock, to view their place of concealment, and seldom have I been more [struck] with any thing that I have seen. The higher [rock] consists of a fissure, which has been made by some tremendous convulsion of nature, in an immense block of stone, as large as a small house, situated on the top of a high ridge of rock, and surrounded by wood, which was probably thicker in former times than it is now.

On the face of one of the rocks is the inscription—

OPPOSITION TO
TYRANTS IS
OBEDIENCE TO
GOD.

This was originally carved by the hands of the fugitives, and has since been renewed from time to time. In this retreat the regicides were supplied with food by the kindness of a neighboring farmer, of the name of Sperry, who used to send his little boy with provisions tied up in a cloth, which were to be deposited on a certain stump of a tree, that they might be fetched away by the outlaws. Nor yet were hunger and the avenging arm of the law the only evils which they had to dread; one night they saw the bright eyes of a panther glaring in upon them through the entrance of their dwelling, and this so alarmed them, that they made a precipitate retreat. Another of their places of refuge was the lower cave, which is somewhat more commodious than the higher, but still a very poor defence against the inclemencies of the weather. As we approached it, the dogs of a kind of American Gipsey, came barking out at us: she was clearly of Indian blood,—one of the perishing remnants of those proud tribes, who were once

masters of the soil. Few situations can be imagined more wretched than hers; there she was, living all alone, with no other company, at least, than that of her dogs, for her people, she told me, had been absent on a journey ever since spring; however, she expected them back every day, and in the mean time occupation must have contributed to drive away the thoughts of solitude, for she was busily employed in making baskets, of split maple and ash, and very neat they were; she had not one ready, or I would have purchased it, as a memento of the place.

OLD RECORDS OF THE CITY OF NEW HAVEN.

By the kindness of my friends I was also allowed to inspect the old records of the city of New Haven. They are written in a large folio book, which had evidently been one of the ledgers of Theophilus Eaton, a rich London merchant, one of the first settlers. The most interesting document which it contains is the original treaty with the Indians for the purchase of the land, on part of which the town is built. It bears date November 14th, 1638. &c, &c.

Many of the entries in this record book are very curious, as showing the habits of the people, and the state of the country. Thus—'At a court held at New Haven the 6th of December, 1643, Goodman Chapman, Brother Davis, John Thomas, Sam Hoskins, Brother Nicholls, Joh. Charles, Thomas Barnes, and Thomas Wheeler, were fined 5. 8. (5*s*. 8*d*.) a peece, for want of ladders'—which it appears, they were required to have affixed to their houses, to be ready in case of fire; and to the same purport we find an order that 'every chimney shall be swept once a month in winter, and every two months in summer.' In another place we find an order that 'whatsoever pigs, under three-quarters-of-a-year old, shall be found in the corne unyoaked, no fence being downe, the owners of them shall pay 6 pence a peece. This order o be in force no 'onger than till Indian harvest be finn'd' (finished,) i. e. till the Indian corn be got in. And to the same purport—'7th of December, 1642. Forasmuch as John Owen hath had some damage done in his corne, by hogs, occasioned through the neglect of Mr Lamberton, John Bud, and Will Preston, in not making up their fence in season; it is therefore ordered, thatt the said Mr Lamberton, John Bud and Will Preston, shall make satisfaction to the said John Owen, for the damage done, viz.—8 days' work, and 2 pecks of corne, which is to be pay'd according to the several apportions of fence unset up respectively;' which is explained by the circumstance, that, to save expense, a number of men put a common fence round several plots of land, and each was under an obligation to keep his part of it in order. Other entries show us the dangers which beset the colonists, and how necessary it was considered to keep a strict watch: thus—'Brother Thorpe, for coming late to set his watch, and neglecting to order itt aright. when he did come, was fined 10. 8.' (10*s*. 8*d*.) 'Jerimy Whitnell, for not keeping a sentinell forth, and suffering, at least, some of his watchmen to sleep, was fined 5. 8.;' and again, 'October 30th, 1643, Armes on the Lord's day. It was ordered that one of the squadrons, in their course, shall come to the meeting every Saboth compleatly Armed, fitt for service, with, Att the least, 6 charges of shot and pouder, and be ready at the meeting-house within halfe an hower after the first beating of the drum, then and there to be at the comaund of the officer in such service as they are appointed to attend unto on those dayes, under such penalty as the court shall judge meet, according to the nature of their offence; allso, the sentinell, and those that walke the round, shall have their matches lighted dureing the time of the meeting, if they have match locks.'

The strict notions which those first settlers entertained on various points of morals, and of discipline, and their hatred of the Church of England on the one hand, and of heretics in general, on the other, may be judged of from the following extracts from 'The Blue Laws of Connecticut,' so called because the first printed laws of the colony were stitched in blue-colored paper. From the first three articles which are cited, it is pertectly clear that those straight-laced sectarians were utterly ignorant of the true principles of religious liberty, for, the very moment that they had escaped from their *own persecutors*, they were ready to inflict on others the same sufferings, which had driven *them* to take refuge in a foreign land.

'No food or lodging shall be afforded to a Quaker, Adamite, or o her heretic.'

'If any person turns Quaker, he shall be banished, and not suffered to return on pain of death.'

'No priest shall abide in this dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one, without warrant.'

'No one to run on the sabbath-day, or walk in his garden, or elsewhere, except reverently to and from meeting. No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the sabbath-day.'

'No woman shall kiss her child on the sabbath or fasting day.'

'The sabbath shall begin at sunset on Saturday.'

'Whoever wears clothes trimmed with gold, silver, or bone-lace, above two shillings by the yard, shall be presented by the grand jurors, and the select men shall tax the offender at £300 estate.'

'No one shall read common prayer, keep Christmas or Saints' days, make mineed pies, dance, play cards, or play on any instrument of music, except the drum, trumpet. or Jews' harp.'

'No gospel minister shall join people in marriage: the magistrates only shall join in marriage, as they may do it with less scandal to Christ's church.'

'When parents refuse their children convenient marriages, the magistrates shall determine the point.'

'No man shall court a maid in person or by letter, without first obtaining consent of her parents: £5 penalty for the first offence; £10 for the second; and for the third, imprisonment during the pleasure of the court.'

'Married persons must live together, or be imprisoned.'

'Every male shall have his hair cut round according to a cap.'

The strange inconsistency of these men, and their stern ideas of justice may be judged of by this; that though one of their laws is that 'The man-stealer shall suffer death:' the law next but one in order is this, 'A debtor in prison, swearing he has no estate, shall be let out and *sold*, to make satisfaction.'

The care which the Puritans took to exclude episcopacy from New Haven might be successful at the time, but, if they could now rise from their graves, they would be somewhat astonished and shocked to see two churches of this communion flourishing in the city. &c. &c.

Then follows a description and historical sketch of Yale College.

The following communication is from the pen of a venerable Father in the ministry. It is gratifying to perceive that the winter of age has not chilled his characteristic benevolence, or abated one jot of his interest in whatever concerns the bodily or spiritual comfort and benefit of his fellow men.

FOR THE REGISTER AND OBSERVER.

About half a century ago, *cast-iron* combs were much in use, and were supposed to be beneficial. Some few persons, in this section of the country, have continued the use of them, and believe it advantageous. The writer of this is one of them, and from his own experience and observation is convinced, that the use of iron or steel combs is highly beneficial. The head to which the comb is applied, is chiefly benefitted, but the advantage is diffused through the whole person, body and mind.

I was intimately acquainted with a lady, who used the iron comb nearly forty years, and supposed she received material advantage. How far this practice contributed to her health, comfort, and longevity cannot be known; but she lived to be 83, retained her hearing, her sight with glasses, memory, social and mental faculties to a degree uncommon. My own experience has been similar, except my eyesight, which since 86 years of age, has failed, so that glasses are not a full remedy.

The physical reason of such happy effects from the use of the iron comb is the promotion of a brisk circulation of the blood, not only by friction, but by exciting the electric fluid. The good effect is on the same principle as that of the late celebrated *tractors* of Dr Perkins. Those tractors have lost their credit and gone out of use, not because they were worthless, but because they promised more than they could accomplish. They were useful in some cases, and to a certain extent. I have known them to be an effectual remedy, where other prescriptions had failed.

I was put upon the use of the iron comb, nearly half a century ago, by the statement of an old gentleman, who said, in younger life, he was afflicted with the head-ache, nervous called; that he applied the iron comb;—that the head-ache left him, and he had not been troubled with it any more. Ever since hearing the above, I have used daily the iron comb, and I have no doubt of receiving substantial benefit.

If real benefit can be obtained by means so easy and cheap, it is surely a matter worthy of attention. Let the experiment be made, and observation be careful, the result may be useful and joyous to many. R.

Concord, Mass.

FOR THE REGISTER AND OBSERVER.

SONNET TO WILLIAM ELLERY CHANNING.

Channing! to thee an angels power is given,
An angels purity of soul—a wing,
That, sweeping over earth, aloft can spring,
Calm soaring upward to thy home in heaven.
Thy voice o'er all discordant notes can ring
Harmonious still, and wide its echoes fling
To earth's remotest bounds. Whether to teach
Man's highest duties, truths divine, that reach
The inmost soul;—or war's fierce frenzy bring
To reason's bar, condemned;—or o'er the slave
The shield of human rights extend, and save
From guilt's impending punishment the land—
Whate'er the theme that fires thy glowing speech,
Truth speaks, in tones which few can long withstand.

P.

PRISON DISCIPLINE SOCIETY.

The Twelfth Report of the Board of Managers is a valuable and interesting document. No Philanthropist can peruse it without sentiments of deep gratitude and delight. The noble institution whose continued exertions and wise measures in behalf of Prison Discipline and Reform, it lays before the public, is deservedly in high repute, both abroad and at home; and has exerted a healthful influence, which has been, more or less, felt in almost every prison yard and gloomy cell throughout the civilized world.

JEWS.

We learn that there are at the present time, eight individuals of this nation, Clergymen of the Church of England. More have become Christians within the last twenty years, than since the first ages of the Church. At the University of Breslaw, there are five professors who were formerly Jews. Some of the converts are men of the highest literary attainments, viz. Leander, Brannis, and Stalh.

The following is from the Southern Churchman of Jan'y 12th.

Something strange.—We learn from the Christian Register, that several Unitarian Societies in Massachusetts, opened their churches on Christmas eve, and held divine service. Their churches were simply and beautifully decorated with evergreens. Puritanism and Episcopacy changing places! Not a sprig of this emblem of a Savior's love, we presume to say, can be found in many of our own churches. Strange mutation!

PURITANISM! We thank the Southern Churchman for the appellative. We believe that the true principles of the Puritans, do, as civilization advances and light spreads, tend towards, and gradually result in simple Unitarianism. *He* is pleasantly affected with the circumstance of our having decorated our churches with Christmas evergreen; and *we* are not displeased with the ornament wherewith he has seen fit to crown our *principles*.

The great Danish sculptor, Thorwaldsen, is engaged on a colossal statue of Goethe, to be erected at Frankfort.

The number of Academical institutions in Russia which are under the direction of the Ministry for Public instruction, amounted in April last, to 1663; of these 400 have been founded by the present Emperor since his accession to the throne.

ECCLESIASTICAL.

Presbyterians.—The 'Presbyterian,' recently made a comparative estimate of the supposed state of opinion and feeling, in the Presbyterian Church, in regard to the great controversy now existing between different branches of that church. The Editor of the Presbyterian claims, on the side of the Old School, a majority of 26, in the 246 votes which he thinks will be given at the next annual meeting.

From this opinion the Philadelphia Observer dissents, and shows several instances of error in the estimate of the Presbyterian. He contends that at best the majority can be but 12 in favor of the Old School,—not including the 76 votes that may be given by the proscribed synods,—which would change the majority to 64 on the side of the New School. Besides, embracing a view of the whole church, we are told that the minorities, or opposers, in those Presbyteries which sustained the obnoxious vote of the Assembly, are very large, amounting in all to 137 votes, while the minorities on the other side amount only to 56. We are told, moreover, that large numbers at the South and West consented to go with the Old School last year, not from preference for its views on the question at issue, but 'from views of policy on the question of Slavery;' so that in reality, in a vote of the whole church, the majority on the New School side is very large. The opinion of the editor is thus expressed.

Of the Synod of Virginia, we have the confident opinion of the best informed men in that state, that at least one half of the ministers, and a majority of the laymen, are Constitutional Presbyterians. But a portion of them have consented to let the deed of the last Assembly pass, from motives of policy which relate to another subject altogether. It is also known that in the Northern Synods they are almost entirely unanimous in their opposition to the Assembly. We are fully confident in the accuracy of a statement which we made some weeks ago, that if the whole of our 2140 ministers were to give their vote on the doings of the last Assembly, 'to sustain or not sustain,' at least 1300 would vote '*not sustain*' and but little over 800 would vote to sustain. More than three-fifths of the ministers, in the whole church are opposed to the last Assembly.

Presbyterian Home Missions.—The Philadelphia Agency for Home Missions acknowledge the receipt of $1,766,82 during the quarter ending Dec 30th, 1837.

New York city Tract Society.—The anniversary of this Society was held on the 20th ult. The receipts for the year were $10,605,75. Payments, $10,587,81. The Society employ 13 Ward Missionaries, 2 for the German population, and 1 for seamen, with 1,100 Visitors who have distributed 675,000 tracts.

Rev. Frederic I. Goodwin has been elected to the rectorship of St. George's Church, Flushing, Queen's county, N. Y. and has accepted the appointment.—

STATE OF RELIGION IN ENGLAND.

In Dr Humphrey's Tour, he says, religion has been unquestionably gaining ground in England, since the beginning of the present century. Among the prominent causes of this advance he names *Sabbath Schools*. Another cause is the dissemination of religious Tracts. The operations of the London Tract Society are immense, and 'exert a prodigious influence upon the national mind.'

Among the proofs that religion is on the advance, he cites the existence and prosperous condition of the British and Foreign Bible Society, and the other great benevolent Associations which have been formed for the spread of the Gospel at home and abroad. '*To England*,' says he, '*belongs the honor of taking the lead, in the high and holy enterprize of modern missions*, AND OF DOING MUCH MORE THAN ALL THE WORLD BESIDES, *to fulfil the prediction*, that 'the earth shall be filled with the knowledge of the glory of the Lord.'

And again, 'Pure vital religion must be increasing and spreading *in a country, which is casting more money into the Lord's treasury, printing and translating more Bibles, and sending out more Protestant missionaries*, THAN ALL OTHER NATIONS; and is putting forth so much greater efforts for the salvation of the world, than she ever made before.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS. ELIZABETH LEWIS.

The memory of the much lamented Mrs Elizabeth, wife of Charles Lewis Esq. of Malden, who departed this life, Dec. 31., is so *deservedly* endeared to hundreds by the tenderest ties of consanguinity, as to render a brief article in relation to her virtuous life very desirable.

This excellent lady, was the third daughter, of Mr Moses Hall, who, in early life, imbibed the religious views of the Puritan Fathers. He was, for a number of years, Deacon of the church of which Dr. Osgood of Medford, was pastor. On removing from said church, he became connected with christians of a more widely extended liberality, and at length became identified with the church of the Rev. Mr Murray of Boston. Mrs L. received her earliest religious impressions from that source, and they were such as she fondly cherished to the last moments of her life; believing that the boundless love of her Heavenly Father will secure the ultimate felicity of his great family.

Her love and respect for the institutions of religion were early developed in becoming a member of the church of Christ. The fountain from whence her great comfort flowed was the Bible, the precepts of which, she carefully observed, not only in one, but in all respects. We deeply sympathize with her bereaved husband and dear children, who have sustained an irreparable loss. And so have her neighbors, and villagers, of her late home, where she so faithfully discharged all the interesting duties of the social and domestic life.

What was proverbial of Georgianna, Duchess of Devonshire was true of Mrs. L. 'She had the exalted merit of never failing to advocate, and if possible relieve the cause of misfortune.'

In the words of Lord Lyttleton, we may say of Mrs. L.,

'Her kindly melting heart,
To every want, and every woe,
To guilt itself, when in distress,
The balm of pity would impart,
And all relief that bounty could bestow!
E'en for the kid, or lamb, that poured its life
Beneath the bloody knife
The gentle tears would fall:
Tears from sweet virtue's source, *benevolent to all*.'

E. N. H.

Malden, Jan. 10th, 1838.

[From the Vermont Phœnix]

MRS. LUCY H. WASHBURN.

'The lov'd, the lost, we name her but to pay
Fond mem'ry's tribute to departed worth.'

Died at Vernon, on the 8th of December, Mrs Lucy H., wife of Dr Cyrus Washburn, of Vernon, in the 53d year of her age.

Mrs Washburn was the daughter of Mr Timothy Hathaway, of Hardwick, Ms. About 10 years since, she became the wife of Dr Washburn, who, in the Providence of God, had been left, a second time, a widower, with five children, from six years old and upward. To the duties of this new station—these new and important relations, she came with a well-cultivated mind, a warm heart, and willing hands.—'The children rose up and called her blessed; her husband also, and he praised her.' Why so soon, why so suddenly, was the abode of quietness, of joy, and singing, made a house of mourning and lamentation? Why must the heart of the husband be made to bleed this third time? The Lord knows; the Lord is wise and righteous; God is love. He took from the husband the 'desire of his eyes with a stroke;' and, from the dear children, one who loved them with a 'mother's love.' They are left to mourn; but not alone. Chastened sorrow fills the hearts of aged parents, who had hoped she would live to follow them to their last resting place. Dear sisters and a brother, to whom she was lovely and pleasant in her life, mourn her departure. In the place of her nativity, in the circles in which she moved, in the place where rest her remains, her worth was appreciated—her memory is precious. To the poor and afflicted she gave more than a tear,—she opened her hand wide for their relief. To religion and its institutions she was a warm and unwavering friend. Its ministers she esteemed for their works' sake; in unison with her husband, receiving them with a hearty welcome, and doing all that piety and charity could do, to make the home of their 'Host' a pleasant, improving, happy home to them. Many have been delighted to hear and unite with her, singing praises to God, below. May they be prepared to sing with her the new song, above.—Cannot her friends say, in words they have often heard her sweetly sing,—

'Thou art gone to the grave!—but we will not deplore thee,
Whose GOD was thy ransom, thy guardian, and guide;
He gave thee—He took thee—and He will restore thee,
And death has no sting, for the Savior has died.'

CONGRESS.

In the Senate, on Wednesday, Dec. 27th, Mr Calhoun submitted certain resolutions, which the editor of the Atlas calls 'a very remarkable series of resolutions' which he notices thus.—'These resolutions embrace the whole substance of the doctrines of nullification; and they contain an application of these doctrines to establish two points; 1st, that any discussion at the North, of the subject of slavery, is an unconstitutional intermeddling with the domestic institutions of the South; and 2nd, that any attempt to abolish slavery in the District of Columbia, or any opposition to the annexation of Texas, on the ground that slavery is an immoral thing, and a bad institution, are attacks upon the domestic institutions of the South, contrary to the spirit, if not to the letter of the Constitution.

In the House of Representatives, the Speaker laid before the House a message from the President in compliance with a resolution passed on the 9th of October, relative to the possession by any foreign power, of any portion of the territory on Columbia river.

In the Senate, on Thursday, several bills were introduced, among which was a bill by Mr Davis, providing for the final settlement of claims by the States on the United States, for interest on advances made by them during the late war. Mr Davis said that the bill had already passed the Senate at a former session, and expressed the hope that it would now be acted on speedily.

Mr Norvell offered some resolutions relating to the subject of slavery, and the reception of petitions relating to the abolition of it, which were laid on the table and ordered to be printed.

Mr Calhoun addressed the Senate at length, in favor of his resolutions, offered on Wednesday. He was followed in the debate by Mr Preston, Mr Swift and Mr Strange, after which they were made the special order for Wednesday, with an understanding that they should be considered in advance of the Vermont resolutions.

A bill authorizing the States to tax lands sold by the United States, and several private bills, were read a third time and passed. The bill authorizing the relinquishment of the 16th section school lands, in exchange for others, was amended, and ordered to be engrossed.

In the House of Representatives, several appropriation bills were reported. The consideration of the question of reference on the memorial of the New York Peace Society, presented by Mr Adams, was resumed.

In the Senate, on Friday, Mr Webster appeared and took his seat. Mr Morris, of Ohio, presented a series of resolutions, embracing his views on the rights and obligations of the general government and of the States in reference to slavery, and abolition in the District of Columbia, and moved that they be printed. Mr Calhoun said he did not object to their being printed. The creed of the abolitionists was now distinctly avowed in the Senate, and he hoped a vote would be taken upon it. He wished to bring the question to a crisis.

The bill to amend the judiciary act, after a short discussion, was ordered to be engrossed for a third reading. Several private bills were taken up.

In the House of Representatives, a great number of petitions were presented, of which a large portion were Abolition or Anti-Texan petitions, and they were laid on the table. Mr Adams, in his turn, presented a petition for the abolition of Slavery in the District of Columbia, and said that he did not feel bound by Mr Patton's resolution, and that he had received two petitions demanding that it should be rescinded.

MASSACHUSETTS LEGISLATURE.

In the Senate, on the 10th and 11th, little was done but the receiving and disposing of petitions.

In the House, the principal business was in relation to Banks, on a question incidentally raised whether a man could conscientiously serve on a certain Committee concerning Banks, who was himself a Stockholder in a Bank.

This question, together with discussions respecting the state of the Banks, and measures of remedy for the evils growing out of their present unfortunate state, have occupied the principal part of the time of the House up to this date.

In the Senate, on Friday Jan. 12, an order passed that the Committee on the Judiciary inquire into the expediency of authorising overseers of the poor to bind out to service vagabonds, idlers and spendthrifts, whose families are chargeable to their respective towns.

In the Senate, on Saturday Jan. 13, Mr Burnell presented the memorial of W. C. Gifford and others, praying the legislature to protest against the admission of any new State into the Union, whose constitution tolerates domestic slavery, all of which were referred to the committee.

In the Senate, on Monday Jan. 15, it was ordered, on motion of Mr Motley, that the Committee on Banks consider the expediency of providing by law, for the appointment of commissioners to superintend the doings of the several Banks in this Commonwealth.

On the 16, and 17, in the Senate, several subjects of minor importance were considered, but not subject of much public interest was agitated, excepting that relating to Banks.

INTELLIGENCE.

Commonwealth Bank. It is generally known in this community that this Bank has recently failed to redeem its bills. It is supposed by many that it will be able eventually, to redeem the principal part, if not the whole. How this may be, time must determine. A very large amount of the bills are known to be in circulation. A large amount of bounty to fishermen has lately been paid in these bills, to people of Marblehead and Gloucester, and other places.

We are told, by the Salem Gazette that the news of the failure produced a great excitement in Marblehead.

Large sums in the bills of this bank, had recently been thrown into circulation amongst the laboring and poorer classes of the inhabitants. All the fishermen's bounties, and revolutionary pensions, &c. were paid in bills of the Commonwealth Bank. We are informed that a great many of them held their sole dependence for support through the winter, in bills of this bank, which, although they may at some future time be partially redeemed, yet for present purposes they are rendered entirely valueless. Many widows and orphans and aged pensioners are thus thrown into peculiarly distressing circumstances. One lady we are told, had received arrears of pension money to the amount of *two thousand dollars*, all in these bills.

Bank of the United States.—We understand that the monthly return of the Bank of the United States to the Auditor General of the State, for the 1st of Jan., 1838, shows the following items:

Specie,	$3,770,842 52
Notes in circulation,	547,600 45
Notes outstanding of the late Bank of the United States,	7,020,467 12

Phil. Nat. Gazette.

Park Street Meeting House.—This edifice being in need of repair, the Society have determined to alter its interior arrangement by erecting above the present floor a new one, on which the pews and pulpit will be placed, leaving a basement story of about 12 feet high, for a large vestry, and several rooms which may be occupied by benevolent societies. A new roof will be constructed, and the space between the pews and the ceiling, which at present is too large, will be a few feet less. The steeple and the walls will remain as they are, except an enlargement of the windows and a door on the south side as an entrance to the rooms.—The work will commence early in the Spring. *Boston Recorder.*

From the West.—There is nothing important from the Niagara Frontier. Our advices from that quarter are to Friday evening last. Gov. Marcy and Gen. Scott were in Buffalo. The Albany Argus expresses the opinion that Navy Island will be abandoned, and the force embodied there dispersed, and adds the very just remarks, 'that the sooner this is effected, the better for our national relations, and the tranquility of the frontier.'—*Dai. Adv.*

Temperance Convention.—The convention originally proposed to be held at the Odeon this week is postponed to the third Wednesday of February,

The call is for a convention to form a state society on total abstinence principles. It is signed by Rev. Dr Edwards, Rev. Dr Pierce, John Tappan, L. M. Sargent, several state senators, &c.

The Sabbath.—We notice by a Philadelphia paper that 31 drovers of fat cattle, connected with the market of that city, have published the following,—which we commend to the serious attention of those connected with the cattle fairs of this neighborhood.

NOTICE.—We, the undersigned, being fat cattle drovers, have agreed to change the market, or days of sales, from the first and second days of the week to the fourth and fifth day. We give notice to all others who follow the same business, that we request them to join with us, as we deem them the most agreeable and convenient days to do the business and make sales, that the Sabbath day may not be a business day, as was heretofore:

[From the Worcester Palladium.]

Mr Editor—I read with much pleasure your well-condensed statement, in the last Palladium, of the political history and condition of Canada.

In this interesting crisis of the British Colonies in North America, information respecting the power and resources of Canada is eagerly sought. As, in the statement above referred to, you give the population of the Lower Province only, and that for 1814, I take the liberty to send you the following statistics of the population of both Provinces, at different periods, bringing it down as far as my means of information reach. A careful examination of this table will be interesting, as showing a rapid increase of population, and giving aid in making an estimate of present numerical strength.

Lower Province in	1763,	70,000
	1814,	335,000
	1823,	427,465
Upper Province in	1783,	10,000
	1814,	95,000
	1826,	231,778
	1832,	261,577

Adding the population of both provinces, at the latest periods above given with the immigration of settlers in 1832, we find the amount as follows, viz:

Lower Province,	427.465
Upper Province,	261.577
Settlers in 1832,	32,000
Total,	731,042

The present population of both Provinces may be safely estimated at about 900,000, or a little short of that of all the New England States in 1790, and about the same as that of Massachusetts and Connecticut in 1830.

I add only, that, of the population of Lower Canada in 1814, four fifths were French Canadians.

Shrewsbury, Dec. 12, 1837. A.

MARRIAGES.

In St. Paul's Church, Dec. 31, by Rev Mr Stone, Mr John J. Browne, of Roxbury, to Miss Emily W. Fiske of this city.

In Roxbury, 11th inst., by Rev. Mr Putnam, Mr John J. Marshall, of Framingham, to Miss Elizabeth B. daughter of Mr Elnathan Taber, of R.

In Charlestown, Capt. F. A. Newell to Miss Ann E daughter of Benjamin Whipple, Esq.

In Providence, 9th inst. Rev. Arthur S. Train, of Haverhill, Mass. to Miss Sarah, daughter of T. Beckwith, Esq.

DEATHS.

In this city, 17th inst. of consumption, Mrs Mary Jane, wife of Mr Henry Cabot, and daughter of Ezra Perkins Esq. of Kennebunk. 21.

In Charlestown, John Frederick, son of Mr H. P. Fairbanks, 2 years.

In East Cambridge, on Saturday evening, suddenly, Mr Henry H., son of Col. Ruel Baker, of this city, 19.

In East Cambridge, 13th inst. Mr William M. Lurvey, of this city, 22.

In West Cambridg, 13th inst. Mr Samuel B. son of Mr Isaac Locke, 22.

In Milton, 27th ult. Capt. Isaac Tucker, 81.

In Portland, of brain fever, Mr Andrew Mack, a native of Hanover, Germany,

---

PURE SPERM OIL.

E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.

jan 13 istf

NEW BOOKS.—The Music of Nature, or an attempt to prove that what is passionate and pleasing in the art of singing, speaking, and performing upon Musical Instruments, is derived from the sounds of the animated world—with curious and interesting illustrations, by William Gardiner.

Historical Causes and Effects, from the fall of the Roman Empire, 476 to the Reformation, 1517. 'In History, a great volume is unrolled for our instruction, drawing the materials of future wisdom from the past errors and infirmities of mankind.'—*Burke*. By Wm. Sullivan, author of Political and Moral Class Books, &c

Religious Dissensions: their causes and cure. A Prize Essay, by Pharcellus Church, author of 'Philosophy of Benevolence.' 'It is not profane, says Epicurus, to deny the gods of the vulgar, but it is profane to apply the vulgar opinions to God. It is madness to expect that things never yet performed should be effected except by means yet untried.'—*Lord Byron*.

The Lady's Annual Register, and Housewife's Memorandum Book, for 1838, by Caroline Gilman, with engravings, by Deveraux. Just published and for sale at TICKNOR'S

jan 20 Corner of Washington and School sts.

FLORA'S DICTIONARY. Flora's Dictionary; by Mrs E. W. Wirt of Virginia.

In Eastern lands they talk of flowers,
And they tell in a garland, their loves and cares,
Each blossom that blooms in their garden bowers,
On its leaves, a mystic language bears.

[Percival.]

Beautiful language! love's peculiar own.
Not for the cold, the careless, to impart,
By such sweet signs, the language of the heart.

[Pickensgill.]

In one volume, quarto, beautifully bound. For sale by JAMES MUNROE & CO. 134 Washington street. jan 20

MR RUSSELL'S next lecture in his present course on English Literature, at Chauncy Hall is on Saturday evening, 20th at 7 o'clock—Subject the writings of James Montgomery.

Tickets for single lectures, or for the remainder of the course may be obtained at Mr Ticknor's bookstore, or at the door of the hall. jan 20

NEW TRACT—No. 124.

A tribute to the Memory of Rev. Noah Worcester D. D. by William E. Channing, price 4 cts. Just published, for sale by James Munroe & Co. Agts. A. U. A. 134 Washington st. jan. 20.

PALFREY'S LECTURES, Vol. 1.—This day published by JAMES MUNROE & CO.

Academical Lectures on the Jewish Scriptures and Antiquities, Vol. 1., by John Gorham Palfrey, D. D. Professor of Biblical Literature in the University of Cambridge.

The work, of which the first volume is now published, will consist of four volumes 8vo. the subjects being arranged as follows;

Vol. I. The Last Four Books of the Pentateuch. The authenticity of the Books will be discussed, with the evidences of the mission of Moses, and the character and objects of his law.

Vol. II. Genesis, the Early Prophets, and Chronicles.

This volume will treat of the records of primitive and patriarchal times, of the national history under Judges and Kings, and of the relation of the books of Samuel and Kings to those of Chronicles.

Vol. III. The Later History and Later Prophets. Here will be examined the question of prophetical inspiration, in connexion with an account of the literary history and contents of the several Books of the later Prophets, and a detailed exposition of some important passages.

Vol. IV. The remainder of the Canonical and Apochryphal Writings.

Among the contents of this volume will be, a continuation of the Jewish history down to the Christian era, and a particular notice of Psalms which are quoted in the New Testament.

References and criticisms, introducing the ancient languages, will, as much as possible, be thrown into notes, leaving the body of the page suitable for the use of general readers.

The volumes will be published successively, consisting each of between five and six hundred pages, printed on fine paper, in a handsome pica type, and neatly bound in cloth. They will be furnished to subscribers at the price of two dollars and a half a volume, payable on its delivery. To non-subscribers, the price will be three dollars a volume.

☞ Subscribers can receive their copies at the Bookstore of J. M. & Co. 134 Washington street, opposite School st. To those to whom it may not be convenient to call, copies will be sent. Subscriptions respectfully solicited. jan 20

THE NEW YORK REVIEW,

DEVOTED to the interests of sound Literature and Religion. Edited by Rev. C. S. Henry, and Francis L. Hawks, D. D. The January number will be published and issued to subscribers in Boston on the first proximo, containing the following articles;—

1. Trades Unions. 2. Retrospective Criticism. 3. Origin and Progress of Popular Liberty. 4. Coleridge's Literary remains. 5. Old English Literature. 6. German Biblical Criticism. 7. The Roman Church. 8. Aaron Burr. 9. Charles Lamb. 10. Critical notices of eighteen new works. Price $5 a year. Published in Boston, by WEEKS, JORDAN & CO. 121 Washington st.

GENTLEMAN'S MAGAZINE, BLACKWOOD, METROPOLITAN. Gentleman's Magazine, with two splendid Mezotint Engravings, of Commodore Charles Stewart and the Action between the constitution and the Cyane and Levant—two pages of Music, and numerous articles from popular writers.

Metropolitan, for Nov., containing articles by Mrs Gore, Mrs Abdy, O'Hara Family, Hemitt, &c.—$4 per annum.

Blackwood, for November—articles on Poetry, 'No Patronage' Government, Calais, Circassia, Duke of Wellington, The World we live in, Home, &c.—$5 per annum—the two last together, $8 per annum.

WEEKS, JORDAN & CO., General Agents for Periodicals. jan 20

PORTRAITS OF VICTORIA AND MRS SIGOURNEY. The Lady's Book for February will contain a Portrait of Queen Victoria, and a Plate of Fashions, besides Music, and a variety of articles from the best writers in the country. The March No will contain a Portrait of Mrs Sigourney. The January No contains two plates of Fridolin, a plate of Fashions, two pages of Music, and articles by Mrs Hale, Miss Leslie, Mrs Hentz, etc. etc.—$3 per annum. WEEKS, JORDAN & CO. Publishers. jan 20

STANDARD WORKS—Mrs Edgeworth's Works, complete in 10 vols—Mrs Sherwood's Works, complete in 13 vols.

Bulwer's Works, complete in 9, 2 and 1 vol.

Marryat's Works, in 2 and 1 vol—Byrons Works, in 6 and 1 vol.

Irving's Works, complete—Coopers Works, in 26 v.

Encyclopedia Americana, 13 vols. bound.

Hannah More's works, 1 and 6 vols.

Lamb's complete Works, 2 vols.

Carlyle's French Revolution, 2 vols.

Lardner's Cabinet Cyclopedia, 23 vols.

Lyell's Geology, 2 vols. 8 vo.

Pambour on Locomotives, 1 vol.

Lardner on Steam Engines, 1 vol.—With a general assortment of the different Standard Works now in use—at TICKNOR'S, Corner of Washington and School streets. jan 20.

PERIODICALS.—Subscriptions received to all the current Periodicals of the day, at TICKNOR'S, corner of Washington and School sts. jan 20

NEW BOOKS.—A fresh supply of the following this day received—

Lamb's Works, complete, including his Letters and and Life.

Steven's Incidents of Travels in Egypt, Arabia Petrea, &c.

Miss Sedgwick's Love Token for Children.

Pickwick Club, vol. 5.

Live and Let Live, by Miss Sedgwick;

Rich Poor Man and Poor Rich Man by the same author, for sale at TICKNOR'S, corner of Washington and School streets. jan 20.

THE OLD FARMER'S ALMANAC FOR 1838 Containing besides a large number of Astronomical calculations, and the Farmer's calender for every month in the year; a great variety of new, use- and entertaining matter. The number for 1838 contains a table, prepared with much care, of the names of the towns in Massachusetts, their distance from Boston, number of inhabitants, and the number of representatives to which each town and city is entitled, during the next ten years agreeable to the late amendment of the Constitution. For sale at TICKNOR'S, corner of Washington and School streets. jan 20

BENTLEY'S MISCELLANY—Edited by Boz. With illustrations by Cruikshank. The extraordinary share of popularity which this humorous Periodical has experienced in England under the editorial management of Dickens, the author of Pickwick. &c., has induced the publisher of the Foreign reprints to undertake its publication in this country. The first No. will be issued in all February and be an exact fac-simile of the London work. Terms $5 per annum, 50 cents each No.

'Never has a periodical more earnestly fulfilled its promises than this hilarious magazine. It undertook to be comical, and it is comical almost to a fault. The humor of Boz is humor *per se*; there is nothing like it; nothing so good in its way; and it would appear that the springs from which it is drawn are inexhaustible.'—*London Atlas*.

WEEKS, JORDAN & Co.,
jan 20 Publisher's Agents.

COLONIZATION.

THE Colonization Herald and general Register, conducted by the Executive Committee of the Pennsylvania Colonization Society. 'Whatsoever ye would that men should do to you, do ye even so to them.' The Series commenced with the present month—$2 00 per annum in advance. Subsciptions received by WEEKS, JORDAN & CO.

NEW NO. SHAKSPEARE.

NO. 13 Shakspeare Gallery, with a new supply of all previous numbers.

New York Review, No. 3. This day published by WEEKS, JORDAN & CO.
jan 20.

WORTH A MILLION;

BEING part 5 of Stories of Real Life, of which Three Experiments, Elinor Fulton, The Savings Bank, and the Harcourts, formed the four first parts. This day published by WEEKS, JORDAN & Co,
jan. 6

POETRY.

HOPE.

When the fond heart doth sink full low,
From brightest objects riven,
And life's fair scenes look pale with wo,
And darkness circles pleasure's brow,
How sweet the hope of Heaven!

When sorrow heaves the troubled breast,
Like waves by tempest driven;
When the hurt spirit, deep distrest,
Like wave-borne bark can find no rest,
How bright the thought of Heaven!

And when the dreams of life are fled,
And death's keen sting is given;
How calmly may we rest our head,
While angels circle round our bed,
To wing our way to Heaven!

THE MAN OF TWO THOUGHTS.

An equal pace most minds have caught,
Not one goes slower or faster.
Think twice—act out your second thought—
And you become their master.
Goethe—(*From the Western Messenger.*)

From Blackwood's Magazine.

AN EPITAPH.

O! stranger, could thy fancy know
The dreams of him who sleeps below,
They must so bright and lovely be,
To dwell with one so pure as he,
That thou would'st surely long to go
And rest with him who sleeps below.
But, ah! his visions none may see,
Save souls that are as pure as he.

CARES AND DAYS.

To those who prattle of despair,
Some friend, methinks, might wisely say,
Each day, no question, has its care,
But also every care its day.

LEAVES AND SEED.

Leaves that strew the wintry chase,
Still the seed ye warm and nourish;
And in their succeeding race,
Ye anew will greenly flourish.

THE SPINNER.

With my babe beside me sleeping,
Quick my thrifty wheel I ply:
Would the thread I spin with weeping
Were his tearless destiny.

THE HUSBANDMAN.

Thou who long hast dug the soil!
Time has longer delved at thee:
May the harvest of his toil
Surer than thy harvest be.

THE BEGGAR.

Beggar, he by whose commands
Alms with scorn to thee are given,
Knows not that all being stands
But to have its dole from heaven.

THE SOLITARY.

Lonely pilgrim, through a sphere,
Where thou only art alone,
Still thou hast thyself to fear,
And can'st hope for help from none.

THE WORTH OF LIFE.

A happy lot must sure be his,
The lord, not slave, of things,
Who values life by what it is,
And not by what it brings.

THE OAK OF JUDAH.

How slowly ripen Powers ordain'd to last!
The old may die, but must have lived before:
So Moses in the vale an acorn cast,
And Christ arose beneath the tree it bore.

THE RULE OF ACTION.

In silence mend what ills deform thy mind;
But all thy good impart to all thy kind.

CANT.

O! sacred Cant! how canting men declaim,
As if thou wert but emptiness and shame!
In thee the image of all truth we trace,
As in a mask the copy of a face;
And earth is fixed thy proper home to be,
For Heaven's too good, and Hell too bad for thee.
The heart that Cants not, for all hope unfit,
Rejects the name of aught more pure than it;
And he who dreads his own life-withering scoff
Must realize his Cant, not cast it off.

THE DESTROYERS.

Those foes of truth, they joke, and dig, and mine,—
The mighty tree they soon will overthrow!
Nay fear not, friend, though hosts their toil combine,
They move the earth, and help the tree to grow.

THE POWER OF WORDS.

O! mighty Words, in wise men's mouths ye raise
The earth towards heaven on nearer stars to gaze;
From flameless lips ye conjure down the skies
To hang with deadly weight, and crush our eyes.

ATLAS AND JOVE.

How many giants each in turn have sought
To bear the world upon their shoulders wide,
King, conqueror, priest, and he whose work is tho't;
And all in turn have sunk outworn, and died.
And yet the world is never felt to move,
Because it hangs suspended from above.

SEEING AND DOING.

We stood upon the mountains's open side
And saw the plain below expanded wide.
Cut thro' with channelled roads, in which a throng
Of travellers journeyed on with shout and song.

My friend exclaimed—'How narrow are the ways
By many trod, with banks that cramp the gaze!
On this fair mountain free we stand and view
The several pathways that the crowd pursue.'

'True, friend,' I answered, 'yet we but behold,
While others move on journeys manifold.
Our eyes indeed are free, but we are chained
By pride that keeps us on this height detained.
If we would seek an end, and journey to it,
Through those deep roads below we must pursue it.'

THE SILKLESS WORM.

The silk-worm weaves itself a silken tomb;
Thy shroud, thou idler, tasks another's loom.

THE ASTRONOMER.

Astronomer! thy mind I covet not,
That makes the universe one heavenless spot;
But thou, true Sage, forever honor'd be,
Who still believ'st a heaven thou canst not see.

CALM AND STORM.

The stormy blast is strong, but mightier still
The calm that binds the storm beneath its peaceful will.

MISCELLANEOUS.

GLEANINGS IN NATURAL HISTORY.—AMERICAN GEMS.

To our fair readers whose eyes sparkle with emulous lustre at the sight or description of the 'bright jewels of the mine;' to the inquisitive child, who as he has read the description of Aaron's jewelled breast-plate, or wondered at the surpassing beauty of the gem-built walls of the New Jerusalem, or imagined the chrystal magnificence of Aladdin's fairy palace, has longed to read and hear more about the treasures of the cave and mountain; or to one whose national feeling interests him in all the national beauties, wonders or products of his country, we are confident that a catalogue and description of the gems of this country will possess some interest.

From the fact that lapidaries give the name of *oriental* to all gems of peculiar beauty, we are led to the impression that no gems of much value are found in this country. It is true that we have not the sapphire or opal, and but one specimen of the diamond has been found in North America. But though America does not require these ornaments for the crown, she can show some gems in the cabinets of her naturalists which equal in beauty and surpass in size those of eastern royalty. If we may believe the legends of the hunters, New Hampshire has among her state jewels a gem which surpasses those of the palaces of fairy tales; and though the mineralogists have not described it, and the jewel-hunters from days of the Puritans to the present have searched for it in vain, and though we are not sure that even the geological survey which our Governor has recommended will make it available, yet tradition says that the great Carbuncle has glittered for centuries in the crown of the king of American mountains; and that the hunters have oftentimes roamed through the dark forest by the light of its flashing beams.

But our gems do not exist only in fairy tales. The locality of the amethysts, one of the most beautiful of the gems, the ninth stone on the Jewish high priest's breastplate, among the White Mountains, is not a matter of mere tradition. These stones are found in beautiful chrystals, and of a violet color of all shades, in divers places in this country. They are found in this State at Hampton-Falls in rolled masses, and in beautiful chrystals at the White Mountains. We had the good fortune to find a large and beautiful chrystal among the *debris* near the Willey house at the Notch. We gave it away to a lady virtuoso, which we blush to aver we have mourned ever since, until the bread which we had thrown upon the waters was returned to us again, in a beautiful specimen which another sister mineralogist gave us, who had picked it up with her own fair hands from the mountains in Nova Scotia. These specimens from Nova Scotia frequently consist of beautiful chrystals, lining a cup or cavity of chalcedony. To the ancient Persians they would have been invaluable, for they believed that wine drank from a cup of amethyst would never intoxicate.

Of the other gems upon the pontifical breastplate, the carbuncle, topaz, emerald, agate, beryl and jasper are found in this country.—The ancient carbuncle is the precious garnet, which is found in immense quantities in Hanover, in this State, and which if polished, would equal those of Bohemia.

The topaz, is perhaps the most remarkable of the American precious stones, being found of a size unknown in any other part of the world. A topaz has been found in Huntington, Conn. which weighed one pound and three quarters, and a fragment of another weighing two pounds and one ounce.

The largest chrystal known in Europe, weighs but seven ounces. Although chrystals of this size have too many flaws to be valuable to lapidaries, smaller ones are found, which are much estimated for jewelry.

The beryl and emerald are found in several localities, although the precious emerald is very rare. The most remarkable beryls in the world are those found in this country. We have seen a single chrystal found at Acton in this State, which weighed over a hundred pounds, and which is probably the largest gem in the world. The same gigantic proportions characterize other American precious stones. A spinelle ruby has been found in Warwick, N. Y., which was nearly four inches in circumference. The two other minerals, agate and jasper, are esteemed of less value since the art of engraving upon gems has gone into disuse; for these stones were held in peculiar esteem for this purpose. Both of these stones are found in this country, the agate in New Jersey, and a beautiful red jasper in Saugus, Mass.

We cannot give any other interest to this catalogue of the American precious stones, than that which is associated with the bare mention of the names. We can give more of the spirit of life to a description which may be shown in describing other portions of natural history, for unless we go into a scientific analysis, a description of precious stones is but a description of their colors. We can then add to the catalogue the names of the chalcedony or white cornelian, which is found abundantly in Connecticut and Massachusetts, or throughout the green stone ranges of the Connecticut river; the yellowish green chryso-beryl which is found imbedded in granite in East-Haddam, Ct.; the rubellitte, or red tourmaline, beautiful specimens of which are found in Paris, Me., which when cut, form very rich ornaments in jewelry; the Cinnamon stone, a valuable gem which has usually been obtained at Ceylon, but which is found of a fine quality in Carlisle, Mass.; the heliotrope or blood stone, of a deep green with blood red spots sprinkled over it, which is found near Troy, N. Y.; the adularia or moonstone, a beautiful mineral of the color which its name imports is found in several places in Massachusetts and New-York.

This extensive catalogue of precious stones shows what is not always believed, that nature has bestowed upon this country the minute and delicate, as well as the coarse and more massive treasures; that as she has given the loftier features of landscape with our mountain scenery, and made the most delicate flowers to blossom under our lofty forest trees, so she has planted the gem and the chrystal in our granite rocks, not to minister to man's luxurious tastes, but to exhibit the exquisite skill which adorns the stupendous power of the creative hand.
—*Portsmouth Jour.* J.

A WEDDING RIDE.—Horses were scarce at the first settlement of this country. It is not recorded that they were introduced into the Plymouth Colony until about twenty years after the landing of the Pilgrims: but the 'young folks' would have their ride notwithstanding. When John Alden was married—and John Alden was a great man in his day, a worshipful magistrate and a counsellor, and a comely man withal, and a great favorite with the ladies, insomuch that he made nothing at all of 'cutting out' the renowned Capt. Standish, who *cut down* the Indians like stubble; when John Alden was married, there were great 'carryings on' about Cape Cod, where he wooed and won the Captain's intended, Miss Priscilla Mullens, the great belle of the Cape and Colony. He was determined to do the thing up in style, as became a gentleman, so he put a ring in his bull's nose, covered his back with a peice of broadcloth, mounted and rode to the wedding. Miss Priscilla might well be proud of such a husband, and to prove herself worthy of him, she resolutely mounted the bull, at the moving home, and ambled along without fear, while her gallant spouse led him by the nose, and walked proudly by the side of his valuables—his bull and his wife. The gentleman who led, and the lady who rode, the bull, were the ancestors of some of the first families in the country—including members of Congress, heads of Colleges, and two Presidents of the United States.—*Exeter News Letter.*

[From the Lexington (Va.) Gazette.]

REMARKABLE ATTRACTION OF BIRDS.—'Birds of various kinds are seen to fly with such impetuosity against a certain house not two miles east of Brownsburgh, in this county, as to extinguish life instantly. The walls are stuccoed, and washed with a beautiful white lime. In one instance, a pair of partridges rushed with great violence against the wall and fell dead instantly. On examination it was ascertained that the craw of both had burst by the concussion. Two doves on another occasion, met a similar fate. Larks, sparrows, robin red breasts, with others of the feathered tribe, are alike the victims of this fatal encounter. The number of dead picked up does not fall short of thirty. It would appear that the exceeding whiteness of the wall destroyed the instinctive sense of danger. In no case noticed has an individual escaped death, where flight was directed towards the building.

[The foregoing communication is from one of the most respectable gentlemen in Rockbridge, whose statements need no confirmation from any one. We have however the most abundant confirmation of his assertions from equally respectable sources.]

REMARK.—Whited walls, without doubt, are oft times, fatally deceptive, and it would be well if no beings but birds were decoyed and ruined by them.

ROBERT SOUTHEY.

Mr Southey is revising his Poems for the press, and a complete edition will soon be published. The following is an auto-biographical extract from the Preface to the first volume:—

'At the age of sixty-five I have undertaken to collect and edite my Political Works, with the last corrections that I can expect to bestow upon them. They have obtained a reputation equal to my wishes; and I have this ground for hoping it may not be deemed hereafter more than commensurate with their deserts, that it has been obtained without ever accommodating myself to the taste or fashion of the times. Thus to collect and revise them is a duty which I owe to that part of the public by whom they have been auspiciously received, and to those who will take lively concern in my good name when I shall have departed. If these poems had been now for the first time to be made public, there are some among them which instead of being committed to the press, would have been consigned to the flames; not for the disgrace that could be reflected upon me for the crude compositions of my youth, nor for any harm which they could possibly do the reader. But '*nescit vox missa reverti.*' Pirated editions would hold out as a recommendation, that they contained what I had chosen to suppress, and thus it becomes prudent and therefore proper that such pieces should be retained.

* * * * * * *

'My first attempts at verse were much too early to be imitative, but I was fortunate enough to find my way, when very young, into the right path. I read the 'Jerusalem Delivered,' and the 'Orlando Furioso,' again and again, in Hooke's translation; it was for the sake of their stores that I perused and reperused these poems with every new delight; and by bringing them thus within my reach in boyhood, the translater rendered me a service which, when I look back upon my intellectual life I cannot estimate too highly. I owe him much also for his notes, not only for the information concerning other Italian romances which they imparted, but also for introducing me to Spenser:—how early, an incident which I well remember may show. Going with a relation into Bull's circulating library at Bath (an excellent one for those days,) and asking whether they had the 'Fairy Queen,' the person who managed the shop said, 'Yes, they had it, but it was in obsolete language, and the young gentleman would not understand it.' But I, who had learned all I then knew of the history of England from Shakspeare, and who moreover read Beaumont and Fletcher, found no difficulty in Spenser's English, and felt in the beauty of the versification a charm in poetry of which I had never been fully sensible before. From that time I took Spenser for my master. I drank also betime of Chaucer's well.

'I have thus acknowledged all the specific obligations in the art of which I am distinctly conscious. The advantages arising from intimate intercourse with those who were engaged in similar pursuits, cannot be in like manner specified, because in their nature they are imperceptible; but of such advantages no man has ever possessed more or greater, than at different times it has been my lot to enjoy. Personal attachment, and family circumstances afterwards, connected me long and closely with Mr Coleridge; and three and thirty years have ratified a friendship with Mr Wordsworth, which we believe will not terminate with this life, and which it is a pleasure for us to know, will be continued and cherished as an heir-loom by those who are dearest to us both. When I add, what has been the greatest of all advantages, that I have been more than half my life in retirement, conversing with books rather than men, constantly and universally engaged in literary pursuits, communing with my own heart, and taking that course which, upon mature consideration, seemed best to myself, I have said every thing necessary to account for the characteristics of my poetry, whatever they may be. It was in a mood, resembling in no slight degree that wherewith a person in sound health, both of body and mind, makes his will, and sets his worldly affairs in order, that I entered upon the serious task of arranging and revising the whole of my poetical works. What, indeed, was it but to bring in review before me the dreams and aspirations of my youth, and the feelings whereto I had given that free utterance which, by the usages of this world is permitted to us in poetry, and poetry alone. Of the smaller pieces in this collection there is scarcely one concerning which I cannot vividly call to mind when and where it was composed. I have a perfect recollection of the spots where many, not of the scenes only, but of the images which I have described from nature, were observed and noted. And how would it be possible for me to forget the interest taken in these poems, especially the longer and more ambitious works, by those persons nearest and dearest to me, and who witnessed their growth and completion. Well may it be called a serious task, thus to resuscitate the past! But, serious though it be, it is not painful to one who knows that the end of his journey cannot be far distant, and, by the blessing of God, looks on to its termination with sure and certain hope.

MEDICAL ADMONITIONS OF THE CHINESE.

Be virtuous; govern your passions; restrain your appetite. Avoid excess and high seasoned food, eat slowly, and chew your food well. Do not eat to satiety. Breakfast betimes; it is not wholesome to go out fasting. Make a hearty meal about noon, and eat plain meat only; avoid salted meats; those who eat them often have pale complexions and slow pulse, and are full of corrupted humors. Sup betimes and sparingly; let your meat be neither too much or too little cooked. Sleep not until two hours after eating. Begin your meals with a little tea, and wash your mouth with a cup of it afterwards. Be very moderate in the use of all the pleasures of sense; for all excess weakens the spirits. Walk not too long at once, stand not for hours in one posture, nor lie longer than necessary. In winter keep not yourself too hot, nor in summer too cold. Immediately after you awake rub your breast where the heart lies with the palm of your hand. Avoid a stream of wind as you would an arrow. Coming out of a warm bath or after hard labor, do not expose your body to cold. If in the spring there should be two or three hot days, do not be in haste to put off your winter clothes. It is unwholesome to fan yourself during perspiration. Wash your mouth with water or tea lukewarm before you go to rest, and rub the soles of your feet warm. When you lie down banish all thought.

Not one in ten thousand die by poison; yet the bare mention of it strikes with horror. What multitudes by intemperance! yet how little is it feared! See that moth, which flies incessantly round the candle—it is consumed! Man of pleasure behold thine own image. Temperance is the best physic. The life of a man is a fever, in which very cold fits are followed by others equally hot. The man who hath never been sick doth not know the value of health. The man who is pointed at with the finger, never dies of disease. The medicine that doth not cause the patient to wink (sleep) never cures him.

When a family rise early in the morning, conclude the house to be well governed.—One hour's sleep before midnight is worth two after.

VEGETABLE PHYSIOLOGY.

This subject, says the Genessee Farmer, so important to the agriculturist, is receiving the attention it deserves from men of science in all parts of the world; and it is to be hoped, that the laws which govern the circulation of the sap in trees and plants, and consequently their methods of nutrition, and the best means of advancing it, will ere long be fully developed and understood. At the late meeting of the British Association at Liverpool, Mr Nevan detailed a series of experiments before the sectian of Zoology and Botany, which seem to throw some light on this subject, and may be made of practical utility. The experiments were performed on elm trees forty years of age, in February, 1830.

In experiment first, the stem of the tree was denuded, in a circle, of its cortical integument, or bark, leaving the alburnum, or wood beneath, uninjured. On the May following the denuded or stripped part was filled up by the exudation of bark and wood from the upper surface of the wound, and the tree had not suffered in growth.

In experiment second, the bark and cambium, or layer next to the bark, were removed in the same manner. In August, 1837, this elm sickened, and there was no formation of wood or bark in the wounded part. Two developments, however took place, one above, the other from below, the former having the appearance of roots, the latter were branches with leaves.

In experiment third, the bark and two layers of alburnum, or wood, were cut away. The tree was at the time unhealthy; it however put forth its leaves on that and the ensuing spring, but shortly after died. No sap was observed above or below the wounded part. Roots were developed from the upper, and branches from the lower part of the section.

In experiment fourth, the bark and six layers of alburnum were taken off. The tree became much less vigorous, but did not die, and otherwise presented the same appearance as the last.

In experiment fifth, the bark and twelve layers of alburnum were cut away. The consequences were similar to the last two; the wood above and below the cut being dry, but an accidental cut that penetrated the heart wood showed sap.

In experiment sixth, was a repitition of that of De Beauvais, by cutting away the circular ring of bark around a single branch. The branch continued to grow, and roots sprouted from the under surface of the isolated bark and branch.

In experiment seventh, the whole of the wood of the tree was cut away, except four pillars composed of bark and sap wood. In this case the sap first appeared from above, descending by the pith, and then from the heart wood, the alburnum being dry. In this instance the sap must have passed up the alburnum or sap wood, and horizontally through to the heart wood.

Mr Nevan inferred from his experiment—1. That the life of the tree does not depend on the bark or cambium. 2. That the descent of the bark takes place before the development of the leaves. 3. That new matter arises from below, which had not previously been allowed. He thought there were two distinct principles in the tree,—one ascending, or leaf principle; the other descending, or root principle. Mr Nevan had performed some experiments on the conversion of roots into branches, and came to the conclusion that buds or branches might be developed from any part of the root above the extreme end, from which point it was impossible for buds to be developed.—*London Atheneum Sept.* 1837.

'*Busy Bodies.*'—There is a certain class of individuals in every town and village, whose greatest pleasure consists in prying into the affairs of their neighbors, and whose especial province it is to promulgate them to the world. These disinterested benefactors of mankind know more of your own business than you do yourself, and will relate to you events that have transpired in your own household, of which, but for their laudable vigilance, you might have remained in perfect ignorance forever.—There is nothing that escapes their observation from the cellar to the garret. The multifarious transactions of the kitchen and the ramifications of the laundry, which to me were always as mysterious as the complex doctrine of nullification, or machinery of a steamboat, are as familiar to them as the presiding deities of your pots, kettles and wash tubs. The most insignificant and unimportant saying of drawing rooms are treasured up by these indefatigable busy bodies, and circulated throughout the neighborhood with an earnestness which would seem to imply that their very existence depended upon their dissemination.—They usurp the perogative of the chamber-maid and bootblack. They can tell the exact quantity of sugar each member of your family uses in his tea, whether you drink out of China or porcelain—whether you breakfast a qaarter before six, or eleven minutes and half past nine o'clock. They know the dimensions of your coffee pot, the color of your nightcap, and can tell with the most unerring precision, the number of holes in your stockings. A family feud is pounced upon with as much avidity as a flock of vultures would alight upon a dead carcass. What rapturous glistening of the balls at the prospect of such a feast! Woe be unto the individual who falls under their suspicion, or whose character is subjected to their surveilance! Better fall into the hands of a highway-robber.—*National Intelligencer.*

SCHOOL LIBRARY.

To Instructors of Primary and High Schools.

THE Author of American Popular Lessons offers to Instructors a series of *reading* books, designed for the use of Schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instil the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are:—

Primary.

1. Introduction to Popular Lessons.
2. American Popular Lessons.
3. Primary Dictionary.

Progressive.

4. Sequel to Popular Lessons.
5. Tales from American History.
6. Poetry for Schools,
7. Grecian History.
8. English History.
9. Biography for Schools.
10. Elements of Mythology.

The Introduction to Popular Lessons, is especially intended for the youngest class of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive to the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any book in the series.

Sequel to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10, 11 of Harpers' Boy's and Girl's Library; the several volumes form an entire serise, and may be used separately and singly, or in succession. No. 9. embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws, and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

Biography for Schools. This work is intended to furnish a series of virtuous examples from real life, by means of which young persons may be instructed in right action, by the genuine consequences of right and honorable conduct.

Elements of Mythology. This work has been found highly useful in classical education.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense, they greatly extend the common course of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric.

For sale by JAMES MUNROE & CO. 134 Washington street. tf sept 16

FOR SALE, IN BRIGHTON, A BOARDING-SCHOOL ESTABLISHMENT.

THE Subscriber, having, for several months past, been afflicted with a bronchial difficulty, which has nearly deprived him of the use of his voice, and finding no immediate prospect of relief, but in a change of business, has been induced by the advice of friends and eminent physicians, to relinquish his profession as a Teacher, and now offers his situation for sale; which consists of a large dwelling-house, fitted up for the accommodation of boarders, an academy of ample size, and fifteen acres of valuable land, well stocked with choice fruit.

The School has enjoyed a very liberal share of public patronage during the last eight years, which, so far as the Subscriber's influence extends, will be transferred to his successor. It is situated about one third of a mile south of the village, and perfectly retired, being separated from it by a beautiful grove. If preferred, the buildings will be sold with but part of the land. Possession given as soon as desired after Nov. next. Terms liberal.

Brighton Sept 29 tf JONAS WILDER.

CIRCULAR.

WILLIAM RUSSELL, respectfully informs parents and teachers, that his arrangements for classes in Elocution, are as follows:

A class of Young Gentlemen, on Wednesday and Saturday afternoons, at Chauncy Hall, Chauncy Place.

Classes of Young Ladies, on other afternoons, at their own residence.

Lessons given to Individuals, in the forenoon.

Instruction given to classes in Schools, at convenient hours.

Evening Circles for English Literature and for Elocution.

A public course of Lectures on English Literature, including Readings and Recitations, delivered weekly, on Saturday Evenings, at Chauncy Hall.

Communications intended for Mr R. may be left at Mr Thayer's Office, Chauncy Hall.

3m d9

WEEKS, JORDAN & CO., 121 Washington St Publishers and Agents of Reviews, Magazines and Periodicals.

Colleges, and other associations supplied as usual, with all current works—Religious, Professional, Scientific, and Miscellaneous—American and European, at a liberal discount when several are supplied to one address. d 10

PITKIN'S SERMONS.—Just published at the office of the Christian Regis'er—Sermons by Rev J. B. Pitkin, late Pastor of the Independent Christian Church in Richmond, Va., with a memoir of the Author, by Rev S. G. Bulfinch.

Also for sale by C. S. Francis, New York, Kay & Brother, Philadelphia, and L. Reed & Co. Baltimore.

ENGLISH LITERATURE.

MR. RUSSELL'S second course of weekly Lectures, commences at Chauncey Hall, on the evening of Saturday, 6th Jan'y, at 7 o'clock.

The Lectures embrace criticisms and biographical notices, with the reading or recitation of characteristic passages.

Tickets for the course (of six lectures) at $2,—for two persons $3—for single evenings, 50 cents,—may be had at the bookstore of Wm. D. Ticknor, or at the door of the hall

The lectures of the second course are distinct from those of the first.

Boston Dec. 23, 1837.

MISS SEDGWICK'S NEW BOOK.—A Love Token for Children, designed for Sunday School Libraries, by the author of Home, Hope Leslie, Live and Let Live, &c.

Contents. The Widow Ellis and her Son Willie: The Magic Lamp: Our Robins: Old Rover: The Chain of Love: Mill Hill: Mill Hill, part 2, &c.

Just received at TICKNOR'S,

ROSE GRAHAM.

JUST PUBLISHED, 'Rose Graham,' a Christmas and New Year's Present for Sunday School scholars,—by a Lady,—embellished with elegant plates, add bound in various styles. BENJ. H. GREENE, 124 Washington, corner of Water st.

3tis d16

YOUNG MAN'S FRIEND 2d edition.—Just published by JAMES MUNROE & CO. The Young Man's Friend by A. B. Muzzey, auth r of Sunday School Guide. In cummon and cloth bindings. d 23 134 Washington street.

MISS SEDGWICK'S NEW BOOK.

A LOVE TOKEN for Children, designed for Sunday School Libraries, by the author of Home, The Linwoods, Rich Poor Man, Live and Let Live, &c. Contents—The widow Ellis and her son Willie, The Magic Lamp, Our Robins, Old Rover, The Chain of Love, Mill Hill, The Bantem.

Just received by JAMES MUNROE & CO. d 16 134 Washington street.

THE LITERARY AND SCIENTIFC CLASS BOOK—by Rev. Levi W. Leonard; embracing the leading facts and principles of Science, illustrated by handsome engravings, with words explained at the heads of the chapters, and questions annexed for examination; designed as exercises for the reading and study of the higher classes in common schools, in fact, to raise the standard of common school education. Few books from the American press have received higher or more deserved recommendations, from the first literary characters. We need only mention the following—The United States Literary Gazette, the American Journal of Education, Prof. Hale, now of Dartmouth College, Dr Adams, author of the New Arithmetic, &c., the late Prof. Carter, author of Letters from Europe, &c., H. G. Spofford, author of the New York Gazetteer, and several eminent Ministers of the Gospel. Full bound, 384 pages, retail price 62 1-2 cts.

☞ The Knickerbocker, for the present month, says, 'School Literature is taking a wider range than formerly. Even in common Schools, by the introduction of such a work as the *Scientific Class Book*, as a reading book, two important objects would be secured at the same time; while youth are learning to read with propriety, their minds will also be stored with many of the principles of natural philosophy, astronomy, chemistry, botany, and political economy, with other important subjects.' 'Too much light reading, it should never be forgotten, is exceedingly well calculated to make light heads. Works for the youth of our Schools, should be filled with substantial and systematic knowledge.'

For sale by CROCKER & BREWSTER, Washington street. Also, by the Publisher, J. Prentiss, Keene, N. H. 3t d 23

SEQUEL TO EASY LESSONS.—The selection of Reading Lessons for Common Schools, by Rev. Mr Leonard, author of the Literary and Scientific Class Book, and North American Spelling Book, is spoken of every where, by good judges, as the very best book of the kind extant, as an intermediate book, between the Easy Lessons and Readers, and those of the higher class of reading books, such as the National Reader, English Reader, &c. It contains 216 pages on good paper, and neatly got up, at the very low price of 25 cents single, and $2 50 per dozen. Teachers and Committees are invited to examine this work. For sale by CROCKER & BREWSTER, Washington st.

☞ ADAMS'S NEW ARITHMETIC—EASY LESSONS—Hale's U. States, and the Literary and Scientific Class Book, for sale as above. Also by the publisher, JOHN PRENTISS, Keene N. H. d 23

NORTH AMERICAN SPELLING BOOK—With a progressive series of easy Reading Lessons. By Levi W. Leonard, author of he Scientific Class Book, and Sequel to Easy Lessons.

'This little work is somewhat beyond the range of our accustomed studies. But we cannot deny ourselves the satisfaction of saying, that as far as we are able to form an idea of what a Spelling Book should be, this is precisely that thing.'—*N. A Review.*

Published by GOULD, KENDALL & LINCOLN, Boston, and GEO. TILDEN, Keene N. H. 5t d 23

JOSEPH DOWE, Publisher, Bookseller and Stationer, 130 Washington street.

Publishes the following books which are done up in rich bindings, suitable for Christmas and New Year's Presents viz:

The Good Life, edited by Rev. Dr Brazer.

Religious Consolation, by Rev. E. S. Gannett.

The Sacred Offering, by Mrs Jevans, and others—with a variety of Juvenile Books &c., suitable for the season. Also this day published

The Sacred Offering for 1838—a valuable present for Christmas and the New Year. d 23

JOB PRINTING.

ISAAC R. BUTTS,

Corner of Washington and School Streets,

(OVER W. D. TICKNOR'S BOOKSTORE,)

Executes in the best manner and on the most reasonable terms, all kinds of

Plain and Ornamental Printing,

Large Posting Bills, Auction Bills, Bill Heads, Shop Bills,—Blanks, Hand Bills,—Billets. Pamphlets, &c, &c.

Business and Visiting Cards

About equal to engraving, and at much less cost. Payment taken in Goods or Cash.

I. R. B. has for sale on a long credit or for type metal or paper, 500 lbs. Pica; 3 fonts of Small Pica, of 300 lbs. each; 2 fonts of Long Primer, 400 lbs. each; 450 lbs. Bourgeois; 2 fonts Brevoir, 400 and 200 lbs.; 100 lbs. Minion. This type is but little worn, and will be sold low. Also, Medium Chases, Pressing Papers, Ramage Press, Iron Press (Washington.) Imposing Stones, &c., &c.

epi4m sep 23

CHANDELIER FOR SALE.

FOR SALE a good second hand Chandelier suitable for a Meeting-house or large Hall.

Also, two large Stoves, and seventeen hanging Lamps, the above articles will be sold low, (as they belong to a Society that have no further use for them,) on application to Saml. Smith, at the Courier office No. 4, Congress square, or to Moses Mellen, 38 Union street. tf u 18

BLOOMFIELD'S GREEK TESTAMENT.—With English Notes, Critical, Philological, and Exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original. The whole being especially adapted to the use of academical students, candidates for the sacred office, and ministers; though also intended as a manual edition for the use of theological readers in general. By Rev. S. T. Bloomfield, D. D. F. S. A. Vicar of Bisbroke, Rutland, England. First American, from 2d London edition; 2 vols. 8vo.

Preface of the American edition by Prof. Stuart, of Andover Theological Seminary. The work is highly recommended by him to clergymen and students, and has been adopted as the Text Book, by the principal seminaries of learning throughout the country.

From Prof. C. E. Stowe, Lane Theological Seminary, Walnut Hills, near Cincinnati, Ohio.

Messrs. Perkins and Marvin—'I received a few days since a copy of your edition of 'Bloomfield's Greek Testament.' As to mechanical execution, it is in my opinion altogether superior to any Greek Testament hitherto published in America; and its literary and theological merits are such as entitle it to a high place in the estimate of every scholar who wishes to study the new testament. I recommend i to the students under my care, and use it myself in the preparation of lectures. I became acquainted with Dr Bloomfield while in England, and I consider him one of the most laborious and accurate Greek scholars in the English Church.'

The work is printed on fine paper, large and clear type, in substantial cloth Binding, and sold at the low price of $6. For sale by JAMES MUNROE & CO. 134 Washington st. n 18

SCHOOL BOOKS.—A complete assortment always on hand and for sale wholesale and retail by JAMES MUNROE & CO. d 10 134 Washington street.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED,

At 19 Water Street, Boston.

CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.